

DEPARTMENT OF ANTHROPOLOGY
CALIFORNIA STATE UNIVERSITY, FULLERTON

ANTH. 305: ANTHROPOLOGY OF RELIGION (Fall 1986)

INSTRUCTOR: Dr. J. Pandian
Professor of Anthropology

REQUIRED TEXTS

- X 1. J. Pandian 1984 Anthropology and the Western Tradition.
(Waveland Press)
- X 2. J.J. Collins 1978 Primitive Religion.
(Littlefield)
- X 3. E. Norbeck 1974 Religion in Human Life: Anthropological Views.
(Holt, Rinehart and Winston)
4. J. Pandian 1986 Religion and the Sacred Self.
(Kinkos)

shelf # 7

SUPPLEMENTARY TEXTS

- X A.C. Lehman and J.E. Myers 1985 Magic, Witchcraft, and Religion: An Anthropological Study of the Supernatural. (Mayfield Publishing Co.)
- (OR.)
- X W.A. Lessa and E.Z. Vogt 1979 Reader in Comparative Religion: An Anthropological Approach,
4th Ed. (Harper & Row)

SELECTED BIBLIOGRAPHY OF BOOKS, MONOGRAPHS & PAPERS ON ANTHROPOLOGY OF RELIGION
(SEE ATTACHMENTS)

COURSE OUTLINE

PART I

THE STRUCTURE, MEANING, AND SCOPE OF ANTHROPOLOGY

- WEEK ONE: Inventing Human Nature
Read: Chapters 2, 3, 4 (of) Anthropology and the Western Tradition.
- WEEK TWO: Inventing the Human Other
Read: Chapters 5, 6, 7, 8, 9 (of) Anthropology and the Western Tradition.
- WEEK THREE: Inventing Anthropology
Read: Chapters 10, 11, 12 (of) Anthropology and the Western Tradition.

★ TEST NO. 1 IS DURING WEEK FOUR. Multiple choice, matching, and true/false questions are answered on Scan-Tron Form 886: 60 points; short answers are written separately: 15 points. Short essay topics: Holism; Culture; Savage; Ethnography; Race, acculturation.

total 75 pt.

PART II

ANTHROPOLOGY AND THE STUDY OF RELIGION

- WEEK FOUR: The Nature of Religion: Anthropological Views
Read: Chapter 1 (of) Religion in Human Life. X
- WEEK FIVE: Anthropological Theories of Religion
Read: Chapter 2 (of) Religion and the Sacred Self:
Chapter 9 (of) Primitive religion.
- WEEK SIX: Religion and Culture
Read: Chapter 1 (of) Religion and the Sacred Self:
Chapter 2 (of) Religion in Human Life: X
Chapters 1, 2 (of) Primitive Religion.
- WEEK SEVEN: Supernatural Sanctions and Transcendence
Read: Chapter 4, 5 (of) Religion in Human Life.
- WEEK EIGHT: Group Rites and Religious Movements
Read: Chapters 6, 7 (of) Religion in Human Life.

★ TEST NO. 2 IS DURING WEEK NINE. Multiple choice, matching, and true/false questions are answered on Scan-Tron Form 886: 60 points; short answers are written separately: 15 points. Short essay topics: Durkheim; Sacred Symbol; Sacred Cosmos; Ghost Dance; Sokka Gakai; Rites of Passage.

75 PTS.

PART III

ANTHROPOLOGICAL INTERPRETATIONS OF RELIGIOUS PHENOMENA

WEEK NINE: Ritual and the Sacred Self
Read: Chapter 7 (of) Religion and the Sacred Self.

WEEK TEN: Technological, Social, and Health Rituals
Read: Chapter 3, 4, 5 (of) Primitive Religion.

WEEK ELEVEN: Supernatural Beings and Myths
Read: Chapter 8 (of) Primitive Religion:
Chapter 6 (of) Religion and the Sacred Self.

WEEK TWELVE: Religious Practitioners
Read: Chapter 7 (of) Primitive Religion:
Chapters 3, 4 (of) Religion and the Sacred Self.

WEEK THIRTEEN; Religious Movements and Revitalization
Read: Chapter 6 (of) Primitive Culture;
Chapter 5 (of) Religion and the Sacred Self.

WEEK FOURTEEN: Examples of Religious Movement
Read: Chapter 6 (of) Primitive Culture;
Chapter 5 (of) Religion and the Sacred Self.

WEEK FIFTEEN: Discussion of Part III
Read: Chapter 8 (of) Religion and the Sacred Self.

★ FINAL EXAM IS DURING THE EXAMINATION WEEK. Multiple choice, matching, and true/false questions are answered on Scan-Tron Form 886: 100 points; short answers are written separately: 50 points. short essay topics: Ritual Reversal; Communitas; Revitalization; Kannagi Myth; Structural Analysis of Myth; O'Flaherty's Interpretation of Siva; Divination; Isoma; Shamanism; Priesthood; Peyote Cult; Young's Interpretation of Initiation Ceremonies; Projection and Religion.

150 PT

300 PT COURSE TOTAL

SELECTED BIBLIOGRAPHY

GODS AND RITUALS BIBLIOGRAPHY

- AGAPITOV, N. N., and M. N. KHANGALOV.
1883 "Materialy dlia izucheniia shamanstva y Sibiri" (Materials for the Study of Shamanism in Siberia). IVSOIRGO (*Journal of the East Siberian Section of the Imperial Russian Geographic Society*), vol. 14, pts. 1-2, pp. 1-61.
- ALLAN, C. H.
1951 "Marching Rule: a nativistic cult of the British Solomon Islands," *Corona* 3 (3).
- ANAGARICA ANANDA.
1955 *A supreme enterprise for the establishment of Buddhasana*. Matara.
- ANDERSON, J. N. D.
1954 *Islamic law in Africa*. London.
- ANDRÉ, P. J.
1924 *L'Islam noir: contribution à l'étude des confréries religieuses islamiques en Afrique Occidentale, suivie d'une étude sur l'Islam au Dahomey*. Paris.
- ASHTON, H.
1955 *The Basuto*. London.
- ASSEMBLIES OF GOD MISSION.
1934 *Report of the Assemblies of God Mission to the Mossi, Upper Volta*. Springfield, Mo.
- BALANDIER, G.
1955 *Sociologie actuelle de l'Afrique Noire*. Paris.
- BANZAROV, DORDZL.
1891 *Chernala Vera* (The Black Faith). (G. N. Potanin, ed.) St. Petersburg.
- BARTHOLD, V. V.
1928 *Turkestan Down to the Mongol Invasion*. (Gibbs Memorial Series 5.) London.
- BATAROV, P. P.
1890 "Buriatskie poveriia o bokholdaiakh i anakhaiakh" (Buryat Beliefs Regarding bokoldoy and anaxay). ZVSOIRGO (*Memoirs of the East Siberian Section of the Imperial Russian Geographic Society, Ethnographic Section*) vol. 2, pt. 2, pp. 10-14.
- BATESON, G.
1936 *Naven*. Cambridge.
- BEATTIE, J. E. M.
1958 "Nyoro marriage and affinity," *Africa* 23 (1).
1960 *Bunyoro: an African kingdom*. New York.

Undergraduate Courses In Anthropology*

Lower Division (9 units required)

- 100 Non-Western Cultures and the Western Tradition (for non-majors)
- 101 Introduction to Physical Anthropology
- 102 Introduction to Cultural Anthropology
- 103 Introduction to Archaeology
- 104 Traditional Cultures of the World (for non-majors)

Upper-Division Entry (required)

- 300 Language and Culture

Core (3 units required)

- 302 Culture and Personality
- 303 Economic Anthropology
- 305 Anthropology of Religion
- 306 Comparative Aesthetics and Symbolism
- 308 Culture Change
- 309 Applied Anthropology

Area (3 units required)

- 321 The American Indian
- 324A The Ancient Maya
- 324B The Aztecs and Their Predecessors
- 325 Peoples of South America
- 326 Archaeology of South America
- 327 Origins of Civilization
- 328 Peoples of Africa
- 340 Peoples of Asia
- 345 Peoples of the Middle East
- 346 Archaeology of the Holy Land
- 347 Peoples of the Pacific
- 349 California Archaeology
- 352 Peoples of Ancient Europe
- 353 Peoples of Europe
- 360 Contemporary American Culture
- 373 Health and Nutrition in the Third World
- 395 Archaeological Fieldwork in Israel

Methods (3 units required)

- 401 Ethnographic Field Methods
- 402 Museum Science
- 403 Archaeological Fieldwork
- 404 Analytical Methods in Archaeology
- 405 Human Osteology
- 406 Descriptive Linguistics

Upper-Division Required

- 480 History of Anthropology
- 481 Contemporary Theory

Specialized Topics

- 416 Anthropological Linguistics
- 417 Life Quests
- 418 Mental Illness in Cross-Cult. Perspect.
- 432 Women in Cross-Cultural Perspective
- 436 Jazz: Past, Present and Future
- 440 Human Evolution
- 441 Human Variation
- 442 Medical Anthropology
- 450 Culture and Education

Remaining Upper-Division*

- 490 Undergraduate Seminar in Anthropology
- 491 Internship in Anthropology
- 499 Independent Study (1-3 units)

*May be repeated for credit

*All courses listed are 3-unit courses,
except where indicated.

California State University, Fullerton
ANTHROPOLOGY MAJOR--BACHELOR OF ARTS DEGREE

Undergraduate Study Plan

			Taking	To Take	Completed
<u>9</u>	Lower Division	Ant. 101	Introduction to Physical Anthropology		X
		Ant. 102	Introduction to Cultural Anthropology FALL '87	X	
		Ant. 103	Introduction to Archaeology	X	
<u>3</u>	Upper Div. Entry	Ant. 300	Language and Culture (416) SPRING '88	X	
<u>3</u>	Core	Ant. 305			X
<u>3</u>	Area	Ant. 321		X	
<u>3</u>	Methods	Ant. 401	FALL '87	X	
<u>6</u>	Required	Ant. 480	History of Anthropology FALL '87	X	
		Ant. 481	Contemporary Theory SPRING '88	X	
<u>9-18</u>	Upper Division	Ant.	ANTHROPOLOGY	X	
		Ant.		X	
		Ant.		X	
		Ant.			
		Ant.			
		Ant.			
<u>0-9</u>	Related Fields		HISTORY		

45 Units Required

NOTE: In Anthropology courses, the 300 level is used for core and areal, and 400 level is used for methods and specialized topics courses. This numbering system does not imply different levels of difficulty or complexity. Students are urged to select courses in any order from any of these categories that will best serve their interests and needs.

(See reverse side for course numbers and titles)

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Anth305 Class Notes

1 PART I: THE STRUCTURE, MEANING AND SCOPE OF ANTHROPOLOGY

1.1 09/03/86

1.1.1 INTRODUCTION TO THE COURSE

ANTHROPOLOGY OF RELIGION - Jacob Pandian
Office H. 407
Telephone ext. 3626
Office hours: MWF 1330-1700

Outline of the Course

OUTLINE OF THE COURSE

PART 1 - What is Anthropology?
Its perspective/methodology--
that is Religion from and Anthropological point of view.
Not based on Dogma, but critical analysis and inquiry.

PART 2 - Detailed Discussion of Religion
17th century and following . . . point of view.

PART 3 - Detailed Discussion Studies of Anthropology regarding
Religious Phenomenon/rituals in the world/analyse myths/
the priesthood-shamanism/religious movements.

Phenomenon and personal experience

^
|

separate for the purpose of investigation

The Nature of Scholarly Study of Religion

THE NATURE OF SCHOLARLY STUDY OF RELIGION - Sociology
Anthropology
Psychology . . .

1. Element necessary for the scholarly study of RELIGION:
Critical, Free inquiry

This was not tolerated by all societies --> it was seen by
some as a threat to the Priestly class. An example of tolerance
in an ancient society is that of the Greco-Roman culture. There
was an attempt to explain religious question in non-theological
language, a non-theological explanation of religion.

Asking questions about any (all types) of phenomenon. And
this is an example of what is called a "Universal" phenomenon:
why does religion exist in every culture? Theology, psychology,
sociology, anthropology, etc. attempt to explain why it exists.

Sociology of Religion

SOCIOLOGY OF RELIGION:

Religion as an institution; how it relates to other institutions; how it functions in society; what are the functions of religion. ---> The relationship between religious belief and political belief/behavior; the role of Church within the community. Social facts independent of individual consciousness. An example of this study is Sociologist Durkhiem's Suicide (French), in which he asks "Why does it occur? With variations from society to society?" Why the difference? "Phenomenon; inter-relatedness of various beliefs. Elementary Forms of Religious Life (important book).

Psychology and Religion

PSYCHOLOGY AND RELIGION:

W. James, Varieties of Religious Experience tries to understand individual feelings for religion - what is the personal experience? How does the individual acquire it? Therefore, Psychology is looking at American cult movements. Religious feelings - reasons for religion.

History of Religion

HISTORY OF RELIGION:

Field of inquiry. Historian M. Eliade - orientation to record all religious experience of human people and inquiry about Phenomenonologically. RECORD --> PATTERNS --> Why/Meaning to the people. N. Swart/Walter Capps/History of Religion & Religious Studies are often combined in university study.

Philosophy of Religion

PHILOSOPHY OF RELIGION:

Evaluation of the validity of various religious systems --- relation of inferences - the system and its internal logic ---> taking into account sociological, psychological and anthropological positions.

THESE ARE THE PRIMARY APPROACHES

Anthropology and Religion

ANTHROPOLOGY AND RELIGION:

Anthropology uses previous elements but its distinctiveness is in its methodology and subject matter.

(Ethnography) The study of culture through their descriptions and explanation of the cultures of other "peoples".

Comparison of Anthropology and The Other Disciplines

..d Comparisons of Anthropology\ and The Other Disciplines:
Comparisons of Anthropology and The Other Disciplines:

Anth ---> other societies
Soc ---> own societies

Anth --> recorder of Religion
Hist --> Focus on "Historical religions"

Anth --> doesn't test the validity of a religious belief -
"virtue" is its truthfulness to its believers
Phil --> Tests it's validity.

The study of culture through their descriptions and explanation of the cultures of other "peoples". Anth studies religion as a part of culture; some anthropologists offer explanations about origins in causal terms, but most anthropologists offer explanations in functionalist terms.

Anth undertakes a cross-cultural study of religion - compare religious systems - try to understand the basic nature of religion. Often because Anthropology of Religion is identified with the study of primitive religions. Before undeveloped peoples --> now primary factors nature of religious phenomenon of humankind. Premise: all religions have certain common features. Anth ---> religion within culture of people and other people in function. The nature of culture. Identify with other culture because of the need of shedding off cultural ties.

1.1.2 PART 1: WHAT IS ANTHROPOLOGY?

Anthropology ---> its cause/strengthsweakness/origin of discipline.

How anthropology is taught in the US:

Socio-Cultural Linguistics	Physical/Biological Anthropology
Archeology	Prehistory
	non-literate culture
language & culture	
Study of Culture (Ethnology)	
Investigate Nature of Cultures	

1.2 09/10/86

1.2.1 Major Concepts of Anthropology

Holism

Holism - try to understand phenomenon in its totality.
"Wholes" of humans --- biological, psychological, sociological, historical ---> Society studied as a whole how different aspects of society are related --> opposed to Reductionism (eg., purely psychological explanations ruled out . . .).

Relativism

Relativism - try to understand beliefs and practices in context in which they exist - why and how beliefs and practices to believers not whether they are in ones own terms --- opposed to ethnocentrism.

Culture

CULTURE (central concept) - Latin cultus, "cultivation."
Greeks and Romans theorized regarding "customs" of other peoples.
18th century self-conscious attempt to understand beliefs of peoples ---> Empiricist Epistemology - human knowledge ---> sources of knowledge is experience - tabula rasa - empty slate.
Allowed for study of beliefs and practices in acquired practices ---> scientific study of Culture.

kultur ---> regarding the distinctive cultures of the Germans, how they became a people (nationalistic nature).
French/English formulated "civilization" ---> sophisticated refined ways of living (as opposed to primitive living). In this was a value orientation based upon an assumption of Progress.
Upper vs. lower, western vs. other cultures ---> much scholarship of why some "progressed" and others didn't. Great dichotomy developed over idea that greater progress (evolutionary) brought about greater (more sophisticated) cultures. A practice that has for the most part been abandoned. Different cultures have different values by which they denote progress. The term "civilization" is still used regarding complex and less-complex societies (unfortunately).

1.3 09/17/86

2 PART II: ANTHROPOLOGY AND THE STUDY OF RELIGION

2.1 09/24/86

2.1.1 DEFINITION OF RELIGION (BELIEF)

Edward Tylor

Edward Tylor's definition of religion = belief in Spiritual beings; Elemental belief --> all cultures have this belief in Spiritual Beings.

Emil Durkheim

Emil Durkheim

definition of religion = religion is a system of beliefs and practices related to sacred things; not all cultures have a belief in Spiritual Beings. eg., Buddhism - sect without belief in Spiritual Beings, therefore a definition of religion must be limited to Sacred things; dichotomy of sacred and profane; realm of mystery - realm of awe --> all belongs to Religion.

Pandian differs - other definitions; How do you define religion from a scientific point of view?

Durkheim --> people worship the values of society --totems, totemism. Contemporary anthropologist's debate with old definition; looking for a Functional definition.

The Idea of Projection

The Idea of Projection is implicit//explicit in most theories explaining religion; projection --> wrong projection - dreams and feelings.

Durkheim --> projection of social sacred.

Arback - sense of Christianity - man projects his nature to world outside himself before he finds it in himself.

Guthrie -> projection is an anthropomorphism; human daily life --> total in religion; psychic or social experiences --> what religion is--> personal experience; why do people project to the outside world? Understand religion-

function one: promote solidarity

function two: helpful in coping with contradiction/chaos.

Sacred Symbols & Sacred Self

The conglomeration of Symbols ---> SELF; Human beings processes of growing up - gain conception of self --> most cultures have

religious symbols - see self as sacred.

----->
 SACRED SYMBOLS SACRED SELF
 <-----

Bring together the known and unknown; conceptualization of self requires maintenance of sacred symbols (elimination of Sacred Symbols = elimination of Sacred Self).

Political figure/Dictator/supernatural beings/etc.

Symbol of Supra-nature -- Self is not concrete entity - physical proximity; conceptual category - process - vital to society.

enable capacity for discussion of religion; problem of defining religion.

Religion has an important function includes the believer to dealing with various paradoxes; each of these differ from culture to culture although identifiable: models of a good life.

Identify with culture without participating with religious practices --> participating within the function of religion without belief in Spiritual Beings; solidarity/integration (contributions of religion to society).

religion as projection --> different projection.

Greeks

Greeks --> religious point of view of arch of all human possibilities --> the panorama of all human experience.

Greek philosophers and odd behavior - panorama of human possibilities:

- 1) chronological primitives - greek view early periods of history = glorious
- 2) cultural primitives - "simple" = glorious.

Beliefs About Primitive Existence

Beliefs about Primitive Existence

Myth - statements that convey meaning to the user (factual/non-factual immaterial); validity in providing meaning and integration for the users. Myth lost meaning in the Middle Ages.

Judeo-Christian

Judeo-Christian (for example) restrictive representation in formulating the religious symbols with view of absolute of goodness and character - restrictive idealized view! restrictive in defining the True Self - no room for the other.

Universal terms for history of humankind - dichotomy of people of God and unbelievers.

Augustine

Augustine - God declared universal history of humankind (the history of the Christians) contrast between Christians and non-Christians---> universal history non-Christians are non-significant; full self ---> linked to divine being.

Nathan White on Augustine; St. Augustine wanted to write universal history about Christianity included non-Christians for contrast - true self vs. untrue self.

2.1.2 EXCURSIS: TEST REVIEW

EXCURSIS: Test review

PSYCHIC UNITY OF HUMANKIND:

refer to the 18th and 19th centuries:

18th:

much more open;
biblical basis

19th:

biological determinism; racism/sexism/imperializing
symbolism is linkage of antageneia/recapitolea
bylogene ---> an individual organism in it's life
will replicate/duplicate the developmental
stages of its own life/culture western people are the
hieght of acheivement - non-western is less.

Ethnography must be relevant to the people; before the renaissance = discription of the people and customs; discovery of the New World --> different orientation; ethnographies became important; Judeo-Christian orientation; revealing more about the author's culture than the culture of the Observed.

Anthropologist modus operandii - Participant Observation (his/her rite of passage).

Enlightenment:

Romantic - utilitarian - rational Natural Hist of the Mind

--> organized info about cultures in museums to demo progress of culture - racial cultural advancement of humankind. Understanding of culture from within culture --> tendency to idealize culture; but culture creation of the human mind therefore must sometimes come out against practices that are destructive to humankind.

questions re: racial questions mythology of race (language not a part of race); religion a part of culture; naturalistic orientation; modern anth developed in late Renaissance; Harris: Mod Anth late 18th century; beginning; study why we classify people; meaning = humanities & data gathering = science; eliminate pseudoscience (scientism); know terms.

2.2 10/08/86

2.2.1 THEORIES OF RELIGION

THEORIES OF RELIGION ---> this is related to Norbeck & Collins

Anth was developed within the Western Culture, functions within that culture. Anth of Religion is different from Sociology of Religion or History of Religion because of its cross cultural holistic point of view.

7 B.C. to 4 A.D. There was free inquiry related to the philosophers asking religious questions; using idea of projection - representation - function.

Many books begin with early anth questions of Religion pointing back toward the Greco-Roman times. While this class will focus on the 19th & 20th century investigation of the subject, what follows is a brief survey of the data from the Greco-Roman times:

Greco-Roman Data

Xenophanes

Xenophanes

Xenophanes was a greek philosopher who felt that religion, god, beliefs and rituals were projections of human experiences; eg., if the horses projected what God would be like they would conceive of a god that looked and acted like a horse. Another example would be the Thracian gods who are blue-eyed and red haired (just like the Thracians).

Herodotus

Herodotus

Herodotus was a historian, a recorder of cultural histories (5 B.C.) --- recited for amusement the customs of other cultures. Centered on the principle of FUNCTION --- presented a theory of religion.

Functional parallels (equivalents, eg., Zeus & Jupiter) --->
similar in function; didn't clearly formulate function.

Euhemerous

Euhemerous

Euhemerous, (3 AD) Sicilian Gods were a representation of the ideal characteristics of their deceased heroes or leaders. He feared that the culture would worship the dead, reaction was more difficult to danger (?)

Euhemerism: Worship of dead relatives become gods.

Cicero

Cicero

Cicero & the Caesars (5 AD to 16 AD)---> theories of religion were not debated - mostly biblical questions.

Five through Eighteenth Century (AD) Religious Theories

5th-16th Century AD

5-16 AD

Theories of Religion not debated - mostly biblical questions

12-13 AD stifled regarding free inquiry but would study foreign religions.

16th-17th Century AD

16-17 AD

Revival in free inquiry - speculated about the why's of religion

18th Century AD

18th Century AD

EXPLAIN RELIGION!

David Hume "Natural Religion"
Buffon -

evolution institution/evolution of religion - the benefactors of Rationality ---> progress. Progress from simple to complex

Naturalist Religion

Naturalist Religion

The Deists - the universe was created by a deity without continual control, etc., principle of god not personal god (a la Christian Fundamentalism) - Pantheism, linking reason and natural law

"How could you dismiss the religions of the Greeks or Romans as inferior? Rooted within culture "A", therefore okay for culture "A".

Utopian/Prophetic Religion

Utopian/Prophetic Religion

eg., Islam, Christianity, Judaism. Superimposed upon cultures "A" through "Z".

Comparitive Method

Comparitive Method

Evidence of the Age of Enlightenment ---> use of the comparative method. J.F. Lafitan (French Jesuit) studied the Iraquior Indians - compared their religious practices with the Greco-Roman religions.

This was the Age of Criticism ---> especially Cultural Criticism. (With a brief break for the French and American Revolutions and their corresponding "Back to the Bible movements"; fear of Anarchy).

18th Century Worldview

18th Century Worldview

(Actually late 17th and 18th . . .). REASON ---> was the hope of Humankind; Rational application of the faculties ---> create rational institutions. The suffering of mankind was because of the lack of use of the rational faculties. The Advanced West (when compared ethnocentrically with the East) was a result of its rational institutions. It was assumed that Religion was a non-rational phenomenon. The Laws of Nature ---> mental laws logical inference --> gain understanding.

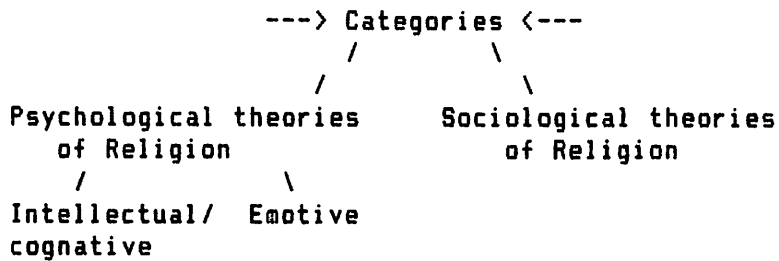
All of this was contrasted with Christianity as the hope of Humankind. The alternate view ---> religion as within a culture; must understand basis for religion ---> natural religion vs. Ideologies (Christianity/Islam/Judaism). Investigated Primative religions as being rooted within a society; working of the mind/culture vs. an Eternal Truth. Theology = any explanation with the "God" factor.

19th Century AD

E.E. Evan-Pritchard

E.E. Evan-Pritchard (Social Anthropologist, 1960's)

Theories of Primitve Religions



A.M. Malefijt

A.M. Malefijt

(Pandian's point of view, also)

1. Linguistic theories of Religion --- in "Sacred Self" compared
2. Rationalist theories of Religion with Evan-Pritchard
3. Sociological theories of Religion
4. Phenomenological theories of Religion
5. Cultural theories of Religion (differences between American
Cultural Anthropology & British Social Anthropology).

Intellectual/Cognitive Theories

Intellectual/Cognitive Theories

Assumption: progressive development of the mind. August
Compte (and others) Human history shows a development of the Human Mind from:

THEOLOGICAL STAGE --> (through) PHILOSOPHICAL STAGE --> (to) POSITIVIST STAGE

Theological Stage

Theological Stage

animistic - mind projects the experience and views the
natural world as subordinated to the Human mind --- human beings world
conceptualize existence of the Supreme Being --- see life in inanimate forms
--- spirits in matter - universe in spiritual force ---> subordinate the
world to mental pictures.

Philosophical Stage

Philosophical Stage

Begin to theorize why X & Y beliefs are held. Metaphysical questions - begin to think of Ultimate Phenomenon, Ultimate Causes.

Positivist Stage

Positivist Stage

Come into contact with the World without imposing upon it ones own understanding. Looking for an accurate understanding of the Universe (in its own terms).

Edward Tylor

Edward Tylor (individualistic perspective) -- theory was associated with Dream Theory of Religion (Soul/Ghost).

Primitive man couldn't explain many of his experiences particularly dreams (or trances). He attempted to place himself in the place of what or how a primitive man might react to such phenomenon ---> "I would think that there are autonomous entities, spiritual beings and doubles (2nd aspects of Human beings).

The origins of religion was primitive man not being able to explain experiences in a sufficient manner (dreams and visions) --> decide good/bad spirit --> abode -> hierarchy -> god.

Rooted in primitive man's mistaken theories about his experiences. Religion is belief in a Supernatural Being.

James Frazer

James Frazer - agreed with Tylor in essential aspects - science over religion.

Coherent theory of Magic = Pseudoscience.

Magic preceded religion - religion preceded science. Primitive man makes false connections between objects and events --> secret relationship between things that look alike and things that have been separated - mystical relationship; similar objects or once together objects.

2 Types of Magic

Imitative

Imitative (homiothetic) - belief secret relationship between things that look alike --- voodoo

Contagious

Contagious

Belief that things separate (once united) will have a secret relationship/sympathy/empathy. Body parts ---hair, nails clippings---to harm an individual.

2.3 10/15/86

Psychological Theories

Intellectual	Emotive
rational	
cognitive	

2.3.1 PSYCHOLOGICAL THEORIES OF RELIGION (cont.)

Tylor/Frazer

Tylor/Frazer

If anth of religion was developed in China it would have reflected its material differently --- differences may of how 18th and the 19th century looked at religion.

Max Muller

Max Muller - Philologist, linguist, German scholar at Oxford (England), instrumental in publishing Hindu scriptures, etc.; supported Aryan theories; biology and language - not really a racist but his views are used by racists.

Religion = erroneous representation of natural phenomenon. The first reason for this is that primitive man was not fully developed linguistically. He identified natural phenomenon and used human body experiences to describe it; viewed natural phenomenon in human terms. The beginning of religion was anthropomorphism, giving human forms to natural phenomenon.

He developed an elaborate theory of myth/soul/etc. Primitive man lacked abstract terms used to describe his experiences. Idea of projection ---> progressive decline of projected religious language.

R.R. Maret

R.R. Maret --- Emotive - theory of animatization; belief in spiritual power. Why self-experience. Focused more on feeling and rationalness.

Sigmond Freud

Sigmond Freud - tripartite : Id - Ego - SuperEgo.

Freud and Religion

Worship of God, totem which represented the literal Father; why did the group keep this view---> Oedipus complex. Religion is an infantile neurosis.

Rudolf Otto

Rudolf Otto (grouped with David Hume)

non-rational foundation of religion--- Romantic theories of Self.

2.3.2 SOCIOLOGICAL THEORIES OF RELIGION

W. Robertson Smith

W. Robertson Smith

Presbyterian minister in Aberdeen, Scotland, "The Religion of the Semites" - primitive religion and natural religion; interested in basic primary attributes of God (book) - tribal worship - (Emil Durkheim). Tribe would occasionally kill the totem animal which was the totemic feast - solidarity. Durkheim and Freud borrowed from Robertson Smith.

Emil Durkheim

Emil Durkheim

He theorized that religion couldn't have evolved from an individual inspiration/interpretation or from wrong interpretation or from ecstasy. Religion is more than an Individual's fantasy!! The roots of religion are within Society. Religion is apotheosis - the deification of society. The symbols of religion are the values of the group. Theory of knowledge based on above statement; epistemology - Lockian theory. "Elementary Forms of Religious Life."

2.3.3 BRITISH SOCIAL ANTHROPOLOGY (ca. 1900-1950's)

A.R. Radcliff-Brown

A.R. Radcliff-Brown

Positivist; society as a natural system - function of religion within society (borrowed from Durkheim), the existence of Religion is to promote group solidarity. Theorized religious values reflected derived from social structure - values function to keep social structures intact. Religion served the needs of social system/structure.

B. Malinowski

B. Malinowski

religion served basic human needs = function of religion to help humans cope with question of life (uncertainties, etc.). Debated actual need and actual function. Religion always (reduces) the anxiety of the individual;

Brown "anxiety wouldn't exist except without society-produced to survived religion comes from the social structure - maintains the social structure - corespondence between religious beliefs and social structures."

Malinowski "basic needs ---> all human beings are practical--primitive or non-primitive, but limited in practicality. Therefore they need a non-practical models for non-practical events (dealing with death, evil, inequity, etc.).

2.3.4 AMERICAN CULTURAL ANTHROPOLOGY (ca. 1900-1950's)

Franz Boaz

Franz Boaz

German trained - dominated American cultural anthropology for 50 years - he used theories common in Germany - psychological explanations became important.

Ruth Benedict

Ruth Benedict

Student of Boaz - psychological explanation of religion. Basically 2 kinds of conceptions of divine beings:

- 1) Impersonal (eg., "Power")
- 2) Personalized of Supernatural Being (Norbeck, chapter 2, on these two types).

Concept of Mana (Polynesia) - impersonal. Difference

(conceptual) between magic and religion---> magic more tendency in societies with greater use of impersonal deities and religion in societies with greater personal deities.

Magically interpretation - instrumental goals and needs - accomplishes something. Religious experience - expressive/symbolic - end to themselves.

Magic - individual centered (could be anti-social)

Religion - generally group centered - for the good of the people.

See W. Goode's 7 questions regarding magic and religion.

Robert Lowrie

Robert Lowrie

Psychological explanation - 19th century magic to religion etc.

/	\
coersive	suppliant
force deities	ask deities

2.3.5 CONTEMPORARY ANTHROPOLOGY

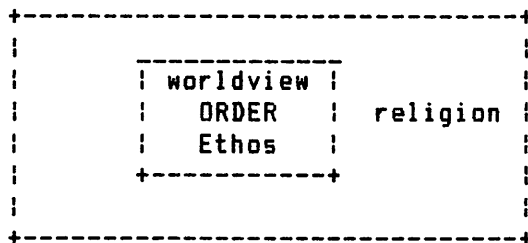
After the 50's few make the distinction between religion and magic; looking for common ground between the two - overlap.

Clifford Geertz

Clifford Geertz

Most prominent Anthropologist!! Most noted theoriticians - main theory of religion (formulated in the 50's) ---> from writing of Talcott Parsons (American Sociologist) 1964, "Religion as a Cultural System." Argued that necessary to understand symbols of religion and what symbols do to believers. And necessary to understand how symbols motivate people into action.

Religious symbols contain information about the way the world is - world view or order; the should be's Ethos!



Why? Humans constantly encounter disorder, if no symbolic

way to reconcile this reality than order collapses, in the larger context there is order. Allows conflicts of human social life. Provides imagery of life beyond one's individual self - important function. (KNOW GEERTZ QUOTES)

must understand what symbols are and convey certain meaning.
Dialectic between world view and Ethos (order which transcends imperial order) symbols is a means of meaning
organization
motivation.

Peter Berger

Peter Berger

similar view to Geertz; from Germany, as a child comes to the U.S., returns to Germany as an interpreter, teaches at Union Theological Seminary. "Sacred Canopy."

Functions of Theodicy - problem of Evil - explanations of suffering.

Hindu --> believer accepts present condition because of result of previous life. Past oriented, retribution.

Christian --> believer accepts present condition because of future reward; future oriented.

Why do we have Theodicies? Culture order (created by humans) is constantly threatened (death, disasters) result create Cosmic Sacred Order to protect cultural order from disintegration. Therefore religion is protection for cultural order created by human beings. Without sacred order human beings wouldn't survive, within cultural order when bombarded with difficulties.

Mary Douglas

Mary Douglas

written on specific aspects of rituals. "Purity and Danger."
Multiple L.L.D. Women of letters.

Point: people constantly create boundaries (secular and non-secular areas), eg., boundaries with shoes --> on the floor, okay; but on the bed, not so good. Boundaries. She asks why don't Jews eat pork? Pig= ananandous animal, destroys the order of boundaries. Dietary laws diff. within different religions. Pollution concepts results in belief that there are certain things that destroy order ---> become religious if without reason (proper reason). Sustains cultural order.

Marvin Harris

Marvin Harris

The above is too idealistic. dealing with the ideal.
Cultural adaption to certain types of environment = food taboo, eg., Pigs,
adaption to desert life and pigs consume too much water to be beneficial.

Victor Turner

Victor Turner

Englishman, in the USA, wrote extensively on the symbol --->
'69 "The Ritual Process", sold beyond Anth community; '74 "Dramas, Fields and
Metaphors." Present the view of social life is very different from non-human
social life. Human beings alternate between structure, anti-structure and
structure.

STRUCTURE	:	ANTI-STRUCTURE	:	STRUCTURE
:		liminal		
:		transitional		
:		orientations		
:		producing communitas		

Baboon troop

We periodically defy structure and enter anti-structure
period and become liminal, becoming one without rank or order, occurs during
rituals of initiation and religious movements. Examines roles of religious
leaders use of communitas.

Anthony Wallace

Anthony Wallace

"Religion and An Anthropological View." anth and religious
point of view --- roots of religion = ritual. Religious activities =
practical activities to deal with certain events. Wallace: human beings
attain level of sophistication to deal with world as utilitarian, won't need
religion --> demise of religion.

Religions biological function of religion

religious movements ---> revitalization, 50's paper on
revitalization.

2.4 10/22/86

2.4.1 EDWARD NORBECK: "RELIGION IN HUMAN LIFE"

Moral Codes & Religious Beliefs (chapter 4)

SOCIETY MORAL CODES VS. RELIGIOUS BELIEFS - eg.,

Japan ---> no close association of morality with religious belief. Shinto for daily life of the State and Buddhism for death and suffering; no necessarily invoked in terms of what is and isn't moral.

Hindu --> behavior is a way of life - permitted by tradition.

Eskimo-> economic relationship with religion --> supplicating the goddess of the sea but not regarding morality.

All societies have a moral code, but not all moral codes are associated with religion. No universal link between morality and religion; but religion may be invoked to enforce universal morality.

Excursis: Incest Taboo

EXCURSIS: Incest Taboo

Anthropological assessment--> Incest taboo is enforced to protect the economic arrangement; with Incest taboo a group makes contacts outside of one's own group in search of a mate, bringing in economic survival for your group as well as bringing down antagonism/violence within the group (competition for mates) and between other groups (contact---dealing with the others as fellow humans) --- not primarily biological. (Cohen "The Passing of Incest Taboo", "Human Nature" (magazine), 1978).

Religions & Social Action

Religion and Social Action

Relationship between morality and religion - no universal link between religion and morality (which would be expressed in social action).

Distinction Between Morality & Etiquette

Distinction Between Morality and Etiquette

Within Culture "A":

Morality = universal standards of conduct applied to all people

Etiquette = particularistic rules of behavior that apply among specific categories of people

Max Weber

Max Weber: Capitalism & the Protestant Ethic

view that there is a relationship between Capitalism & the Protestant ethic re: John Calive; conducive to growth of Capitalism. Protestant countries --> more industrialized, investment minded, taxes, more economic involvement. "Waste not, want not" . . . etc.

Transcendence (chapter 5)

Transcendence: bad chapter (ch 5) in Norbeck's book (per Pandian).

Classification of Rituals (chapter 6)

Classification of Rituals (chapter 6)

Group/Cyclical rituals

equal importance to all members of the group
significance to the whole community, eg., Xmas

non-cyclical rituals

more individual, eg., initiation or death rituals

Some sociologists combine cyclic and non-cyclic rituals

Rites of Passage

Rites of Passage (Van Gennep)

common patterns/processes in all rituals:

rituals separate and provide room for transition and reincorporation into the community.

Non-cyclic example

SEPARATE

death -> relatives----->
taboo

entering-> boy/girl---->

TRANSITION

lengthly period
of mourning
mortuary ceremony
purification

elaborate ceremony---->

REINCORP.

rejoin
society

adulthood

adulthood separated
from the community

Cyclic example

<u>SEPARATE</u>	<u>TRANSITION</u>	<u>REINCorp.</u>
harvest--> burn crops---> feast (new moon)	observe the past/ --> reflect on the future	new season

Rituals of Reversal

Rituals of Reversal

related to play behavior of the species (primates especially;
all mammals); significant to learning, etc., intra-psychic relationship to
human nature.

eg., Holi Festival (India) --> use of Bangh (marajuana drink) in the streets,
lower chastes abuse upper chastes (urinate on them, etc.) (observed by McKim
Marriott)

1954, Max Gluckman ---> reversal rituals can be identified as
rituals of rebellion (eg., African Chieftan abuse or African Cattle & Male
relationship --> males with their cattle = status, but if the cattle are sick
the females tend to them.

limits to ritual reversal - real/unreal reversal; perhaps
example of etiquette - unspoken limit.

Religious Movements (chapter 7)

Religious Movements (chapter 7)

Very coherent - dealt with in short order, per Pandian.

Anth traditionally studies the religious movements of groups
undergoing aculturation; distress of disintegration of culture having had
contact with Western Culture.

Ghost Dance Movement

Ghost Dance Movement (p. 57) - American Indians

bring back dead relative/vanished buffalo/former indian ways
of life before the arrival of the Europeans; two actual movements;
destructive results---> big casualties in battles because believers went into

battle thinking that the oil they'd religiously applied to their body would protect them from the bullets (which it didn't) and that if they were killed that 14 new warriors would rise up (which didn't--odd twist on Samarai concept).

Cargo Cult

Cargo Cult (collective term - p. 59) - Melanesia

West had acquired wealth through religious means which they weren't sharing with them. Various Melanesian leaders rose up and declared that if the people did X and Y (eg., burn down villages, etc.) and waited at the shore then their dead relatives would return with ship loads of cargo (like the American wealth).

Soka Gakkai

Soka Gakkai - Japanese religious sect

word means "culture creating society"; long slow history (12th century) grew to be political after WWII; the feelings of Norbeck is that the movement shows tendencies of being much like German Nazism; says that Japanese people look upon these new religious sects with suspicion and no respect--> as having a lower class orientation.

2.4.2 JOHN J. COLLINS: "PRIMITIVE RELIGION"

Aspects of Supernaturalism (chapter 2)

Aspects of Supernaturalism (chapter 2)

detailed point of view regarding supernaturalism; Collins on Wallace's theories of religion: "Religion, An Anthropological View." Cognitive/psychological anthropologist - revitalization movements; adapted Wallace's presentation re: theorizing about religion. Wallace identifies 13 categories of behavior which are found in association with religion:

- | | |
|-------------------------------|--------------------------------|
| 1. prayer | 8. behavior of taboo |
| 2. music | 9. Festivities/feasts |
| 3. use of drugs | 10. sacrifice |
| 4. preaching/threatening | 11. communal worship |
| 5. recitation/reciting codes | 12. revelation of truth |
| 6. behavior assimilation | 13. symbolism of various kinds |
| 7. behavior of securing power | |

study religion of people --> behavior express some if not all of the above.

Excursis: Typology

Excursis: Typology

tool of classification - analysis of a phenomenon - "divide and understand"; not a thing in itself; cognitive category.

Types of Ritual (Wallace)

Technological Ritual

Divination

Divination

activity of predicting the future reasons - gives information for what to do - Shamman divines why there is no rain - what to do.

Intensification

Intensification

famine --- people come together to manipulate the powers . . .

Protective

Protective

Dealing with dangers and uncertainties. . .

Therapy & Anti-Therapy Rituals

Healing

Witchcraft/Sorcery

Ideology Ritual

Ideology Ritual

Objective to control behavior/mood/sentiments of the group.

Rites of Passage

Rites of Reversal

Salvation Ritual

Salvation Ritual

deals with problems of personal identity.

Shammanistic Ritual

Mystical Experience

Revitalization Ritual

Curing of Society (religious movements)

Summary

Summary

Behavioristic Model of Religion

personal identity as model of becoming, undergoing salvation
ritual -shammanism

Collins--> re: theories of explaining religious behavior -
discusses Spiro's theory of religious behavior --- melts several cognitive of
people (?) . . .

very functional consequences - witchcraft --> need to harm
people - good to society by use of fear - channel aggressive behavior -
social leveler/

beliefs about divination good social consequences; provides
answers - dissonance is lessened.

Ultimate rituals - socializing individual

beliefs in entities.

explanation/provides meaning

religion is an adjustment tool

vehicle of understanding

meets substantive needs

need to realize wants

satisfy expressive needs (rituals)

2.4.3 INSTRUCTIONS RE: TEST

INSTRUCTIONS RE: TEST -----

read William Goodes' deliniation of difference between magic and religion - be aware of subtle differences

know how/why 19th century scholars made distinctions between religion and magic.

Durkheim --> religion then magic; sociogenic theories on religion. Memembers of society and religion --> toward religion - vs. - magic <--- anti-society; doesn't integrate individual with society.

Individual perspective - psychological

Tylor/Frazer - magic then religion.

(Hobbes --> Homo Sapiens first brutes then get together to survive - social - religion).

Malinowski - religion/magic - all societies not primitive not religion first then magic or back and forth ---> all have religion = needs! not anti-technology!!!

contagious magic ---> nail clippings, hair (once associated . . .)
symbolic magic -----> voodoo doll

totemism --> identify phenomenon - mystical relationship between people and animal/plant/inanimate object, eg., bear clan, etc.

Mana ---> spiritual power permeating the universe; polynesian peoples ---> heirarchy - stratified society; malenesian society --> everyone shares.

Fetishism - certain objects have spirits in them

KNOW THE NAMES//BOOK//IDEAS !!!!!!!!!!!
=====

concepts in the syllabis: essay know:

Durkheim

10/22/86

sacred symbols (synthesis of reality - human beings use religious symbols
conceptualizing self with sacred being)

sacred cosmos (Peter Berger "canopy over culture")

Ghost dance

Soka Gakkai

Rites of Passage

3 PART III: ANTHROPOLOGICAL INTERPRETATIONS OF RELIGIOUS PHENOMENA

3.1 11/05/86

3.2 11/12/86

3.3 11/19/86

MINI BLUE BOOK

NAME JOE BUSTILLOSSUBJECT ANTH 305DATE 10-1-86

IMPORTANT

- USE #2 PENCIL
- EXAMPLE: ☐ A ☐ B ☒ C ☐ D ☐ E
- ERASE COMPLETELY TO CHANGE

$$\begin{array}{r} 69 \\ 75 \end{array}$$

TEST RECORD

PART 1	44
PART 2	10
Essay	15
TOTAL	69

FORM 886

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STW-2086-998 2

SHORT ESSAY -

1) CULTURE

THE HISTORY OF THOUGHT WITH REGARDS TO CULTURE HAS FOLLOWED SEVERAL STEPS. THE FIRST CAN BE TRACED BACK TO THE LATIN WORD CULTUS WHICH IS RELATED THE IDEA OF "CULTIVATION" OR "NURTURING." THE GREEKS UNDERSTOOD THE CONCEPT IN TERMS OF "CUSTOMS" OF VARIOUS PEOPLES. FOLLOWING THE PERIOD OF THE ENLIGHTENMENT THE GERMAN SCHOLARS DEVELOPED THE IDEA OF KULTUR OR "THE SPIRIT OR "GENIUS OF A PEOPLE," AGAIN DURING THE EIGHTEENTH & NINETEEN CENTURIES THIS IDEA BECAME ASSOCIATED WITH FRENCH SOPHISTICATION, AN UPPER CLASS "CIVILIZED"NESS, CULTURE FOLLOWING

& GENTLE - INTERESTINGLY REFLECTING THE EXPANSIONISTIC TENSION FELT BY THE ENGLISH & NOT BY THE FRENCH WHO HAD A DIFFERENT ATTITUDE.

3) RACE - THE SYSTEMIZERS OF THE 19TH CENTURY SCIENTISTS

THE SYSTEMIZERS OF THE 19TH CENTURY SCIENTISTS

FELT THE NEED TO CLASSIFY THE NATURAL WORLD (EG, LINNAEUS). ON THE BASIS OF SUPERFICIAL DIFFERENCES (SKIN COLOR,

HAIR TYPES) THE NON-WESTERN PEOPLES &

WESTERN PEOPLES WERE PLACED IN THE

NATURALISTIC (SECULARIZED) GREAT CHAIN OF

BEING. THUS THE CONCEPT OF RACE WAS

FORMULATED (SPURRED ON BY THE NEED FOR CHEAP LABOR IN THE NEW WORLD ...). WORKING

FROM THE FALLACIOUS ASSUMPTION THAT THERE

WAS SUCH A THING AS A "PURE RACE" THE VARIOUS

NON-WESTERN PEOPLE WERE EXPLOITED & CLASSIFIED

AS SUB OR NON-HUMAN. MODERN

GENETIC RESEARCH HAS PROVEN THE CONCEPT OF

RACE TO BE UNWORKABLE & UNTENABLE

PART 1

KEY

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FEED THIS DIRECTION

THE ENLIGHTENMENT, WAS ALSO USED AS A GAUGE OF THE MENTAL DEVELOPMENT OF VARIOUS NON-WESTERN PEOPLES. DURING THE ENLIGHTENMENT THE VARIOUS LEVELS OF CULTURAL COMPLEXITY (COMPLEX IN THE WEST - NOT COMPLEX IN THE NON-WEST) WERE THOUGHT TO BE EXPLAINED BY THE LACK OF EXPERIENCES OR POOR USE OF RATIONAL THOUGHT ON THE PART OF THE NON-WESTERN PEOPLES. THE DEBATE ABOUT CULTURE TODAY RESTS ON THE FOCUS OF CULTURE AS AN ENTITY - BODY OF LAWS & CUSTOMS OR AS A CONSTRUCT OF THE MIND. ON THE BASIS OF HUME'S TABULA RASA CULTURE WAS/IS THOUGHT OF AS A LEARNED/ACQUIRED SOCIAL TRAIT.

2.) SAVAGE -

THE CONCEPT SAVAGE PERTAINS TO THE UNCIVILIZED, UNCULTURED NON-WESTERN PERSON, THE VAGUE SAVAGE OTHER BECAME "THE" REAL FOR THE EUROPEAN SETTLERS OF THE NEW WORLD IN THE PERSON OF THE NORTH AMERICAN INDIAN, WHETHER THE SAVAGE WAS CONSIDERED NOBLE OR IGNOBLE WAS DEPENDANT ON THE RELATION THE EUROPEAN GROUP HAD WITH THE INDIANS. THE ENGLISH SAW THE INDIANS AS BLOOD THIRSTY & CANNIBALISTIC DURING WHICH TIME THE FRENCH SAW THE INDIANS AS NOBLE

MINI BLUE BOOK

NAME

JOE BUSTINOS

SUBJECT

ANTH 305 - TEST #2

DATE

10/29/86

IMPORTANT

- USE #2 PENCIL
- EXAMPLE: ☐ A ☐ B ☒ C ☐ D ☐ E
- ERASE COMPLETELY TO CHANGE

Test 1. 69
2. 69
138

TEST RECORD

PART 1	46
PART 2	10
	13
TOTAL	69

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① SACRED SYMBOLS ARE AN IMPORTANT COMPONENT IN STUDYING RELIGION ACCORDING TO SUCH SCHOLARS AS CLIFFORD GEERTZ. THE EMPHASIS OF STUDY, ACCORDING TO THIS SCHOLAR, IS NOT SO MUCH THE PSYCHOLOGICAL MODEL OF AN INDIVIDUAL'S STREAM OR STATES OF CONSCIOUSNESS. BUT THE EMPHASIS IS UPON THE INTERACTION OF THE SELF WITH THE CONCEPTS AND ALSO THE SELF WITH SURROUNDING EXTERNAL CULTURE. THERE IS AN INTERACTION BETWEEN THE SELF, THE CULTURE, THE CONCEPTS & THE SYMBOLS USED TO CONVEY THE CONCEPTS (REFLECTING BETWEEN THE INDIVIDUAL & THE CULTURE).

SACRED SYMBOLS CONVEY INFORMATION & MOTIVATION. THE SELF, NOT BEING A CONCRETE

A) SEPARATION B) TRANSITION C) REINTRODUCTION TO SOCIETY. THE RITES OF PASSAGE ARE GENERALLY PLACED IN THE NON-CYCLIC GROUP. THE RITES OF PASSAGE HAVE THE INTERESTING DISTINCTION OF BEING INDIVIDUALLY SIGNIFICANT BUT HAVING A STRONG FUNCTION IN PROMOTING GROUP SOLIDARITY.

4

③ EMIL DURKHEIM FOLLOWING THE TEACHING OF ROBERTSON SMITH SAW AN INTRINSIC RELATIONSHIP BETWEEN SOCIAL VALUES & RELIGION. HE DEFINED RELIGION AS THE BELIEF IN SACRED THINGS (NOTING THAT SOME CULTURES EXHIBITED NO BELIEF IN SPIRITUAL BEINGS). FURTHER DELINEATION OF THE SACRED THINGS PROVED TO BE THE DEIFICATION OF THE SOCIAL VALUES HELD BY THE GROUP — THE "KITTOTEGOTIS" OF SOCIETY. THIS RELATIONSHIP BETWEEN RELIGION & A GROUP'S SOCIAL VALUES IS NOT NECESSARILY ONE OF CONSCIOUS CAUSE & EFFECT.

HE SEEMED TO REJECT THE IDEAS OF PRIZER

PART 1

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Durkheim IDENTITY, IS DEVELOPED WITHIN THE CULTURE, WHICH IN TURN IS ALSO A HUMAN CREATION. ALL OF THESE ARE CONVEYED AND UPHELD BY THE SACRED SYMBOLS. THE ULTIMATE SACRED SYMBOL IS THE SELF. THERE IS A RELATIONSHIP BETWEEN THE SACRED SELF & THE SACRED SYMBOL - BOTH REFLECT THE BELIEF OR PROTECTION OF THE DIVINE WITH THE PHYSICAL PHENOMENON OF REALITY. THE SACRED SYMBOL IS THE ULTIMATE ORGANIZING VEHICLE - PROTECTING HUMAN KIND & CULTURE FROM CHAOS & CONTRADICTION

4

Malinowski & function of rel/magic

2) RITES OF PASSAGE IS ONE OF TWO BASIC RITUALS THAT WAS DELINEATED BY EARLY RELIGIOUS ANTHROPOLOGISTS (THE OTHER BEING RITES OF REVERSAL). IN A.C. WALLACE'S TYPOLOGY OF RELIGION TYPES RITES OF PASSAGE FALL UNDER THE IDEOLOGICAL HEADING.

ARNOLD VAN GEMBP HAS DELINEATED THE COMPONENTS OF THE RITES OF PASSAGE AS BEING

4 TYLOR - IN SO FAR AS THEY PRESENTED
 RELIGION AS A PRIMITIVE ERROR, A MISTAKE
 OF CONNECTING NATURAL PHENOMENA WITH
 SUPERNATURAL MEANING. RELIGION, FOR
 DURKHEIM, WAS SOCIALLY STABILIZING
 & SOCIALLY PERPETUATING - A NECESSITY FOR
 THE SURVIVAL OF THE SOCIALLY DEPENDENT
 HOMO SAPIENS.

5

FEED THIS DIRECTION

01

KEY

PART 2

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MINI BLUE BOOK

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IMPORTANT

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- ERASE COMPLETELY TO CHANGE

258

TEST RECORD

PART 1	40
PART 2	40
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TOTAL	120

FORM 886

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STW-3686-998 1

① RELIGION & PROTECTION.

RELIGION IS A PHENOMENON OF CULTURE, IT IS A STRUCTURE WITHIN CULTURE. AS A STRUCTURE OR PARADIGM OF CULTURE IT IS A CREATION OF HUMAN-KIND. WITHIN RELIGION ARE THE ELEMENTS OF SOCIAL AFFIRMATION & CONFLICT REDUCTION. AS SUCH, RELIGION CAN BE UNDERSTOOD AS A PROTECTION OF THE GIVEN HUMAN-SOCIAL SELF IMAGE.

RELIGION, AS ARE THE OTHER ELEMENTS OF CULTURE, IS A PROTECTION OF HUMAN STRUCTURES. IT IS THE BRINGING TOGETHER OF THE IDEAL & THE ACTUAL.

ELEMENTS OF THE CONCEPTS OF PROTECTION ITSELF CAN BE SEEN IN THE TYPES OF ISSUES & CONCERNS

SEEING THE PROCESS AS AN ATTEMPT TO
BREAK THE BONDS BETWEEN THE BOY &
HIS MOTHER (AN OEDIPAL CONFLICT) YOUNG
SEES THE PRACTICE AS A SOCIAL
ACTION TO PROMOTE & INSURE THE HEALTH
OF THE GROUP, THE ADULT MALES.

20

PART 1

KEY

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FEED THIS DIRECTION

THAT THE SACRED SYMBOLS THEMSELVES, WITHIN A GIVEN CULTURE, STRIVE TO ADDRESS. THE CONCERNS OF THE SACRED SYMBOLS ARE THE CONCERNS OF THE PEOPLE WHO RECOGNIZE THE SACRED SYMBOLS. BOTH MYTHOLOGICALLY & RITUALLY EXPRESSED ARE THE CONCERNS OF THE GODS (SACRED SYMBOLS) WHICH MIMIC THE IDEALS OF THE GIVEN SOCIAL GROUP (ALF DURKHEIM, MALINOWSKI & LEVI-STRAUSS).

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② FRANK YOUNG'S APPROACH TO THE STUDY OF THE INITIATION CEREMONY OF THE NATIVE AUSTRALIANS REVOLVES AROUND THE CONCEPT OF GROUP SOLIDARITY. AS SUCH HE DISCUSSES THE PHENOMENON IN TERMS OF THE LARGER SOCIAL GROUP AS BEING THE AUDIENCE AND THE SMALL GROUP, THE ADULT MALES & THE YOUNG INITIATES, AS BEING THE ACTORS IN THIS "DRAMA." THERE ARE CONCEPTS OF BACKSTAGES & FRONT STAGES UNDERSTANDING, WHILE SOUNDING VERY MUCH LIKE A PSYCHOANALYTICAL APPROACH TO THE PHENOMENON, YOUNG DISAGREES WITH WINSTON & OTHER'S HIGHLY SPECULATIVE APPROACHES TO THE SUBJECT. RATHER THAN

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SELECTED MONOGRAPHS ON NON-WESTERN RELIGIOUS SYSTEMS

AHERN, EMILY. *The Cult of the Dead in a Chinese Village*. Stanford, Calif.: Stanford University Press, 1973.

In this detailed study of ancestor worship in a Taiwan village, the author analyzes the complex interrelationships between Chinese kinship, lineage organization, and religion. The conclusion is drawn that the form and degree of elaboration of ancestor cults can only be understood in the wider context of community social organization, corporateness, and wealth.

BARTH, FREDRIK. *Ritual and Knowledge Among the Baktaman of New Guinea*. New Haven, Conn.: Yale University Press, 1975.

The author analyzes the Baktaman ritual system as an embodiment and transmission of traditional knowledge. The study focuses on the complex, multi-leveled initiation ceremony and on the changing significance of religious symbols for novices at various levels of initiation. Based on these data, the author proposes that the meaning of Baktaman religious symbols does not derive from the interconnectedness of a logically structured system but rather from the fan of connotations and associations derived for each separate symbol through ritual manipulation.

BARTON, R.F. *The Religion of the Ifugaos*. ("Memoirs of the American Anthropological Association," No. 65.) Menasha, Wis., 1946.

This account of "the most extensive and pervasive religion that has yet been reported

... outside of India" introduces the gods and describes their uses and some occasions on which they are invoked. Interesting features of the work are an attempt at quantification—for example, counting the times a particular benefit is sought in a sample of rites—and an examination of the historical development of the religion based on comparative data from related groups.

BATESON, GREGORY. *Naven: A Survey of the Problems Suggested by a Composite Picture of the Culture of a New Guinea Tribe Drawn from Three Points of View*. Stanford, Calif.: Stanford University Press, 1958.

The naven ceremony of the Iatmul of New Guinea is a celebration of important achievements, especially when accomplished for the first time. The ceremony is performed for a person by a classificatory mother's brother and marked by sex role reversals by the participants. Bateson attempts to explain the ceremony by placing it in its full cultural context, in which he distinguishes structure and function, and relating it to the ethos or emotional tone of the society.

BELLAH, ROBERT N. *Tokugawa Religion: The Values of Pre-Industrial Japan*. New York: The Free Press, 1957.

The author uses Max Weber's sociological frame of reference to demonstrate the influence of certain religious and political value orientations found in the feudal Tokugawa period which, he proposes, formed the ma-

trix for the prodigious and vigorous later economic and political development of Japan into an industrial nation.

BOGORAS, WALDEMAR. *The Chukchee*, Vol. VII of Franz Boas (ed.), *The Jesup North Pacific Expedition*. ("Memoirs of the American Museum of Natural History," Vol. XI, Parts 2 and 3.) Leiden: E. J. Brill, 1904-1909.

Based on extensive field work among the reindeer-breeding peoples of Siberia, this monograph presents a wealth of detail on Chukchee cosmology and on the ritual means for securing the benefits of good spirits and warding off the effects of evil ones. (The sketches of these spirits by Chukchee are illuminating.) Seasonal sacrifices are associated with the life cycle of the reindeer, while other ritual centers around the hearth, each household having its own sacred objects and signs.

BOWERS, ALFRED W. *Mandan Social and Ceremonial Organization*. Chicago: The University of Chicago Press, 1950.

Although this book is concerned with ritual, describing a variety of ceremonies each built around a specific need (buffalo, eagles, rain), it is valuable also as mythology, since all the rites are dramatizations of myths. Each centers about a bundle of objects which represent the characters and incidents of the myth.

BRICKER, VICTORIA REIFLER. *Ritual Humor in Highland Chiapas*. Austin: University of Texas Press, 1973.

This volume contains an insightful description and comparative analysis of ritual humor in three Tzotzil-speaking communities—Zinacantan, Chamula, and Chenalhó. With first-hand data based on intensive field work in the three communities, Professor Bricker shows that patterns of ritual humor are related to the basic moral values of these Highland Maya cultures.

BUNZEL, RUTH. "Introduction to Zuni Ceremonialism," 47th Annual Report of the Bureau of American Ethnology, pp. 467-545. Washington, D.C., 1932.

In this summary of the rich and varied ceremonialism of Zuni, the author points out that the apparent complexity is one of organization rather than content. She demonstrates this by abstracting a pattern of ritual elements common to all rites and by listing the major cults and their internal organization and interactions. Special emphasis is placed on the aesthetic functions of the ritual in Zuni life.

BUNZEL, RUTH. *Chichicastenango: A Guatemalan Village*. ("Publications of the American Ethnological Society," Vol. XXII.) Locust Valley, N.Y.: J. J. Augustin, 1952.

This study of a Guatemalan community

contains a great deal of detail on the organizational aspects of the local religion—the selection and functioning of the rotating officials of the church—and on the *fiesta* round. In addition, consideration is given to the role of the ancestors as supplements to the Catholic saints, the use of the ancient calendar, divination by seeds, and the ideas of sin and penance.

CASO, ALFONSO. *The Aztecs: People of the Sun*. Norman: University of Oklahoma Press, 1960.

Caso sees the worship of the gods (especially the sun) and their maintenance by sacrifices as the central motivating force behind the Aztec nation. He examines the gods—their powers and their demands—and suggests that the requirements of the religion had a profound formative influence on the society. Illustrations in color from the codices contribute to the exposition and make this an attractive book.

EVANS, I. H. N. *The Religion of the Tempasuk Dusuns of North Borneo*. New York: Cambridge University Press, 1953.

The author gives a detailed account of Dusun religion and custom set in a background of daily life, pointing out the similarities to beliefs and practices found not only in other parts of Borneo but also in the Philippines, Indonesia, and Malaya. Among such similarities he cites the idea of multiple souls, soul wandering and capture, the importance of priestesses or mediums, as well as striking resemblances in ceremonial practice.

EVANS-PRITCHARD, E. E. *Witchcraft, Oracles and Magic Among the Azande*. Oxford: Clarendon Press, 1937.

Throughout this skillful account the author explores the dynamics of Zande belief—the balance between faith and skepticism and between empirical and mystical causes. To the Azande, witchcraft is the socially relevant cause of an illness and death; it is a purely psychical act, imputed to others (usually social deviants) and denied in oneself.

EVANS-PRITCHARD, E. E. *Nuer Religion*. Oxford: Clarendon Press, 1956.

In this study Evans-Pritchard describes a religion which is distinctive in its markedly monotheistic tendency, its strong sense of dependence on God, and the idea of punishment for sin and the consequent guilt, confession, and expiatory sacrifice. He suggests that Nuer religious thought, in which one spirit has many manifestations, is a reflection of the segmentary structure of the society.

FIRTH, RAYMOND. *The Work of the Gods in Tikopia*. ("London School of Economics and Political Science Monographs on Social An-

thropology," Nos. 1 and 2.) London: Percy Lund, Humphries & Co., 1940.

Firth gives a step-by-step, eye-witness account, enriched by his closeness to the people and the vernacular, of the ritual cycle in this small Pacific society. He stresses the unity, perceived by the people themselves, of the series of rites—consecration of canoes and temples, harvest and planting, sacred dances, moral exhortation, and taboos on noise and amusement. Attention is given throughout to the sources of variation, by conscious innovation or error, in the tradition—the dynamics of ritual.

FLETCHER, ALICE, and LA FLESCH, FRANCIS. "The Omaha Tribe," 27th Annual Report of the Bureau of American Ethnology, pp. 15-672. Washington, D.C., 1911.

This study emphasizes ritual, both that of the secret societies and that performed by the clans for the tribe. The camp circle has two ritual divisions—the northern, the clans of which are responsible for rites concerned with creation and the cosmos, and the southern, whose clans perform the rites of war, maize, buffalo, and the sacred pole which "holds the tribe together."

FORTUNE, R. F. *Sorcerers of Dobu*. New York: E. P. Dutton & Co., Inc., 1932.

The author sees jealousy of possession as a keynote to this culture and traces it in the attitudes toward, and uses of, the incantations which are the means of control over the supernatural. Both garden magic and spells for inflicting disease are privately owned and secret and are employed largely to protect one's property from others. Divination by watergazing is a technique for locating the sorcerer who has caused a particular illness.

FORTUNE, R. F. *Manus Religion*. ("Memoirs, American Philosophical Society," Vol. III.) Philadelphia, 1935.

Dr. Fortune presents an exhaustive account of every facet of Manus religion with a wealth of illustrative case material, native opinions, and so on. Due to his intimacy with the villagers, he describes their personalities and emotional reactions as accurately as the average individual could describe those of his European neighbor.

FOSTER, GEORGE M. *Empire's Children: The People of Tzintzuntzan*. ("Smithsonian Institution, Institute of Social Anthropology, Publications," No. 6.) Washington, D.C., 1948.

In this community, considered by the author as one of the least rural in all rural Mexico, Catholicism of a Mexican variety has replaced the old religion in its entirety. The Church, with its rotating offices, its associations, and its ceremonial calendar, is a social and spiritual focus for the community.

GEERTZ, CLIFFORD. *The Religion of Java*. New York: The Free Press, 1960.

Javanese religion is seen as having a Great and a Little tradition, each of which blends an animistic and a Hindu heritage. Their world view and social behavior are contrasted with a third element, *santri*, the more nearly orthodox Islamic tradition. The author links each with residence and occupation, but even more importantly with religious orientation and political alignments. The study emerges as an analysis of the Javanese value system.

GOODY, JACK. *Death, Property and the Ancestors: A Study of the Mortuary Customs of the Lodagaa of West Africa*. Stanford, Calif.: Stanford University Press, 1962.

The author describes the funeral rituals through which a deceased member of a lineage becomes an ancestor. A comparison of two neighboring tribes reveals a correlation between patterns of inheritance and patterns of sacrifices to specific ancestors. Goody interprets this as an example of the ritualization of social organization, in this case the principle of unilineal descent, in which supernatural sanctions are used to reinforce the system of authority within the social group.

GOSSEN, GARY H. *Chamulas in the World of the Sun: Time and Space in a Maya Oral Tradition*. Cambridge, Mass.: Harvard University Press, 1974.

Gossen offers an analysis of the cosmology, symbolism, and verbal behavior of the Tzotzil-speaking Chamulas who live in the highlands of Chiapas in southeastern Mexico. The interpretations are based upon a systematic collection of oral traditions within the framework of their own folk classification. The author shows how the underlying structure of Chamula categories of time and space provides a key to the understanding of the style, structure, and performance of their folklore.

GRINNELL, GEORGE B. *The Cheyenne Indians*. 2 vols. New Haven, Conn.: Yale University Press, 1923.

In an account reflecting several decades of acquaintance with the Cheyenne, the author describes in detail two of the four major ceremonies, pointing up the importance of the personal ordeal, private or public, in securing success and averting evil. Healing, also rich in ceremony, receives lengthy consideration.

GUSINDE, MARTIN. *Die Feuerland Indianer*. Band 2. *Die Yamana*. Mödling bei Wien: Verlag der Internationalen Zeitschrift "Anthropos," 1937.

This work contains an account of the religious concepts and practices of the primitive

Yahgan of Tierra del Fuego. The author gives particular attention to the myths, which are concerned with the creation of the world and the invention (by a legendary family) of important parts of the social life.

HERSKOVITS, MELVILLE J. *Dahomey*. 2 vols. Locust Valley, N.Y.: J. J. Augustin, 1938.

The political complexity of this West African monarchy is here shown to be paralleled by an elaborate theology and a set of specialized religious institutions. In addition to ancestor worship carried on by extended families, there are rites for royal ancestors (at one time including human sacrifice), divination, and rituals performed by the highly trained priests of five separate cults.

HUNT, EVA. *The Transformation of the Hummingbird: Cultural Roots of a Zinacantan Mythical Poem*. Ithaca, N.Y.: Cornell University Press, 1977.

This monograph is a masterful structural-symbolic analysis of a mythical poem from Zinacantan which uses a historical approach to relate the poem to its original antecedents in pre-Hispanic Mesoamerican mythology and then to relate the symbols to the natural, cosmic, and cultural orders. The author shows that the historical and cultural roots of the poem are still alive in contemporary Zinacantan life as a part of "... a sacred armature that organizes, blends, and gives ultimate meaning to the puzzle pieces in the present."

JUNOD, HENRI A. *The Life of a South African Tribe*. 2d ed., revised and enlarged. London: Macmillan & Co., Ltd., 1927.

This missionary's work on the Thonga deals rather sympathetically with religious observances and gives explanations for them in native terms. The worship of ancestors is central, and divination with dice is used to determine the occasions for sacrifice; a great variety of the latter are employed for rain making and growth, purification after death, punishment and reconciliation of enemies, and, combined with magic, medicine.

LANTIS, MARGARET. *Alaskan Eskimo Ceremonialism*. ("Publications of the American Ethnological Society," Vol. XI.) Locust Valley, N.Y.: J. J. Augustin, 1947.

This survey draws together material on ceremonials from the various Eskimo groups of Alaska, pointing out the distribution and variation of ceremonies at life crises, memorial feasts for the dead, secret societies which impersonate devils to frighten the uninitiated, and hunting ritual (the latter most highly developed). The author attempts a reconstruction of historical relationships on the basis of the distributional data.

LEÓN-PORTILLA, MIGUEL. *Time and Reality in the Thought of the Maya*. Boston: Beacon Press, 1973 (Translation of *Tiempo y realidad en el pensamiento Maya: ensayo de acercamiento*, Mexico: Universidad Nacional Autónoma de México, 1968).

In this analysis of ancient Maya cosmology and religious symbolism, León-Portilla uses ethno-historic documents, chronicles, and linguistic and archaeological data to support his basic hypothesis that religious belief and many aspects of cognitive reality for the ancient Maya were a part of an obsessive and all-encompassing vision of temporal cycles. The solar cycles were particularly important in this cosmological system and served to delimit not only temporal, but also spatial, categories. He demonstrates that many of the Mayas' artistic, literary, and intellectual achievements developed as expressions of their concern with the reckoning of time. Professor Alfonso Villa Rojas' appendix to this volume will orient the reader to temporal and spatial aspects of the cosmologies of contemporary Indian groups of Mexico and Guatemala who are descendants of the ancient Maya.

LIENHARDT, GODFREY. *Divinity and Experience: The Religion of the Dinka*. Oxford: Oxford University Press, 1961.

This analysis of the religion of the Dinka, a pastoral people of East Africa, is concerned principally with cosmology rather than ritual. The author discusses the Dinka concept of "Divinity" (connoting formlessness or event rather than the more substantive term "God"), the political and religious ascendance of the clans of spear-masters, and the part played by cattle sacrifices in the ceremonials, which he interprets as being social-symbolic dramas paralleling events, not altering them. Cattle are offered as foils for disaster and as substitutes for men who would otherwise be the victims.

LOWIE, ROBERT H. *The Crow Indians*. New York: Farrar & Rinehart, 1935.

Lowie's insight into Crow culture and his wide knowledge of others give both depth and perspective to this work. He sees the vision quest or guardian-spirit complex as the dominant pattern in Crow relations with the supernatural, and traces this and the idea of "medicine" in a variety of communal ceremonies.

McILWRAITH, T. F. *The Bella Coola*. 2 vols. Toronto: University of Toronto Press, 1948.

This monograph on a vanishing Northwest Coast society presents a view of the world in which all the forces and beings in nature are conceived as persons. Religious belief and practice are consequently multifaceted and

ety. Chicago: The University of Chicago Press, 1969.

The author, who was born a member of the pueblo studied, describes Tewa mythology, world view, and ritual in relation to the moiety system which divides society, for ceremonial purposes, into "Summer people" and "Winter people." Besides tracing the wide ramifications of the dual mode of classification at both the social and symbolic levels, he determines the mechanisms by which unity is maintained in the face of these divisions.

RADCLIFFE-BROWN, A. R. *The Andaman Islanders*. Cambridge: Cambridge University Press, 1922.

After describing the customs and beliefs of the Andamanese, Radcliffe-Brown proceeds to interpret the ceremonies and some of the myths from the point of view of social anthropology. He suggests that both of these serve to maintain and transmit the sentiments on which the social system depends, and shows how certain features of the marriage, funeral, and puberty rites contribute to this end.

RADIN, PAUL. "The Winnebago Tribe," 37th *Annual Report of the Bureau of American Ethnology*, pp. 35-550. Washington, D.C., 1923.

Radin discusses Winnebago religious concepts and describes the four major kinds of ceremony: the clan feast; the rites of four societies of individuals blessed by the same spirit; the Medicine dance, whose membership is voluntary; and the dance following success in war. He provides perspective by a consideration of the introduction of a modern cult, Peyote.

RASMUSSEN, KNUD. *Report of the Fifth Thule Expedition, 1921-24*, Vol. VII, No. 1, *Intellectual Culture of the Iglulik Eskimos*. Copenhagen: Glydendalske Boghandel, Nordisk Forlag, 1929.

Rasmussen prefaces his work with a group of Eskimo autobiographies which bring out the difficulties of life in the far north. He proceeds, with the aid of myths and first-person statements from articulate informants, to show how the Eskimo views this life. Shamanism, amulets, and magic words as means of reducing the uncertainties of existence are described.

REDFIELD, ROBERT. *Tepoztlan: A Mexican Village*. Chicago: The University of Chicago Press, 1930.

With characteristic and appealing simplicity, Redfield describes the fusion of Spanish and Aztec elements which constitutes the religion of these Mexican peasants. He follows the yearly round of fiestas and discusses

the concepts of *santo* (saint) and *veterano* (military hero) as foci of the sentiments of the community.

REDFIELD, ROBERT, and VILLA ROJAS, ALFONSO. *Chan Kom: A Maya Village*. ("Carnegie Institution of Washington Publications," No. 448.) Washington, D.C., 1934.

In this Maya village the authors find two separate complexes of sacred ritual, each with its own practitioners and general sphere of operations. One uses prayers from the Catholic liturgy recited by professional cantores; this complex is usually chosen for baptism, marriage, and death. The other uses Maya priests and prayers to the spirits of the milpa, the village, and the rain, and is used for agriculture and illness.

REICHEL-DOLMATOFF, GERARDO. *Amazonian Cosmos: The Sexual and Religious Symbolism of the Tukano Indians*. Chicago: The University of Chicago Press, 1971.

Based upon sustained work with one informant who had left his tribe and was living in Bogotá, this recent volume provides an astonishingly intricate view of the cosmology and ceremonies of the Tukano Indians who live in Northwest Amazonia. The work contains data on the tribal creation myth, the cosmological beliefs, and the ceremonies which focus upon sexual symbolism and the intimate interrelationships between men and the natural world.

REINA, RUBEN E. *The Law of the Saints: A Pokomam Pueblo and Its Community Culture*. Indianapolis and New York: The Bobbs-Merrill Co., Inc., 1966.

Reina presents a thorough ethnography of Chinautla—a colorful Guatemalan community of modern Maya Indians, Spanish-speaking Ladinos and Mengalas, those of Spanish descent who have assumed the Indian life style. He integrates his description with the abstract concept of the "Law of the Saints," which is a kind of ideal model for the customary, the good, and the desirable. Formally responsible for maintaining the community's adherence to ideal behavior are the members of the religious *cofradías*, the organizations in charge of the pueblo's fiestas and religious celebrations.

RIVERS, W. H. R. *The Todas*. London: Macmillan & Co., Ltd., 1906.

The core of the religious life of this people of India's Nilgiri hills is the care of the sacred water buffaloes. This work is done in village dairies, graded by degree of sanctity, by an ordained priesthood; the elaborateness of ritual and the personal requirements of the priests vary accordingly. Religious practices of the common people include rites of

ubiquitous. Inheritance of myths and dances through sibs, shamanism, and a series of origin stories involving the ingenious Raven are features of considerable interest.

MALINOWSKI, BRONISLAW. *Coral Gardens and Their Magic*. 2 vols. London: George Allen & Unwin, Ltd., 1935.

Focusing on agriculture in the Trobriands, Malinowski here enlarges upon his ideas about magic with a coherent and colorful illustration of its nature, its role, and its relationship to technology and practical work. Although there are references to myths which underpin land tenure and the cultivation of gardens, this is primarily a book about practice and not about a system of beliefs.

MEAD, MARGARET. *The Mountain Arapesh*, Vol. II, *Supernaturalism*. ("Anthropological Papers of the American Museum of Natural History," Vol. XXXVII, Part 3, pp. 317-451.) New York, 1940.

In this monograph Mead describes the Arapesh world view, pointing out the absence of cosmology and the recurrence of the basic contrast between the physiological nature of men and women in ideas about human beings, spirits associated with the kin groups, life, and death. She traces this contrast in selected myths and rituals, primarily in rites of passage and harvest ceremonies.

MIDDLETON, JOHN. *Lugbara Religion: Ritual and Authority Among an East African People*. London: Oxford University Press, published for the International African Institute, 1960.

This book is more a sociological analysis of the place of ritual and belief in Lugbara social life than an exposition of their theology. It emphasizes the cult of the dead and its role in the maintenance of lineage authority. Competition for power within the lineage and household is shown to involve manipulation of this cult and, through it, the power of the ancestors.

MORLEY, SYLVANUS G. *The Ancient Maya*. 3d ed., revised by George W. Brainerd. Stanford, Calif.: Stanford University Press, 1956.

Morley draws on a lifetime of work in Maya archaeology and ethnology for this description of the Maya gods and the calendrical ritual directed to them. He traces the development of pantheon, priesthood, and ritual as this can be seen in the archaeological record.

MURPHY, ROBERT F. *Mundurucú Religion*, ("University of California Publications in American Archaeology and Ethnology," Vol. XLIX, No. 1.) Berkeley, 1958.

Murphy examines the transformations which the religion of the Mundurucú, an

Indian tribe in Brazil, is undergoing today due to profound changes in their culture and social organization. Until very recently the core of their religious beliefs was the relationship between humans and game animals, now declining due to a different economic orientation. He also emphasizes the continued persistence and importance of sorcery.

NADEL, S.F. *Nupe Religion*. London: Routledge & Kegan Paul, Ltd., 1954.

Nadel's description and discussion of the theology, divination and other rituals, medicine, and witchcraft of this tribe of the Sudan reflects both anthropological sophistication and exhaustive field research. Consideration is given to the borrowing of elements of religion from other tribes and to conversion to Islam, both of which provide insight into the indigenous system.

NASH, JUNE. *In the Eyes of the Ancestors: Belief and Behavior in a Maya Community*. New Haven, Conn.: Yale University Press, 1970.

While focusing on the roles of belief and ritual in social change, the author offers an in-depth description of the religious beliefs and practices of a highland Maya community in southern Mexico. By placing religion in a wider social and economic context, she clearly illustrates how social change occurs in the "dissonance between the way things are done and social goals."

NIMUENDAJÚ, CURT. *The Eastern Timbira*. Translated by Robert H. Lowie. ("University of California Publications in American Archaeology and Ethnology," Vol. XLI.) Berkeley, 1946.

The chief emphasis in this study of a Brazilian tribe is on ceremonial and its organization. The annual dry-season rites are the initiation of age classes or dances performed by hereditary men's societies. In the rainy season these societies and ceremonial moieties participate in planting, growth, and harvest ritual.

OPLER, MORRIS E. *An Apache Life-Way*. Chicago: The University of Chicago Press, 1941.

Seeking to convey the Apache's view of life in, as nearly as possible, the Apache's own terms, Opler arranges his material on religious beliefs and practices in the order of their introduction in the individual life cycle. To the same end, he makes extensive use of verbatim reports of his informants on ritual (girls' puberty ceremony, shamanistic ceremonies for curing, love, hunting, and war) and cosmology.

ORTIZ, ALFONSO. *The Tewa World: Space, Time, Being, and Becoming in a Pueblo Soci-*

passage and the observance of taboos on periodic sacred days.

ROSCOE, JOHN. *The Bakitara*. Cambridge: Cambridge University Press, 1923.

A major focus of this monograph from East Africa is the ritual surrounding the king, described as both "the great high priest of the nation" and "almost a deity himself." Supplementing the king were rain makers, diviners of many kinds, and priests devoted to each of the nineteen gods concerned with cattle raising.

SCHÄRER, HANS. *Ngaju Religion: The Conception of God Among a South Borneo People*. The Hague: Martinus Nijhoff, 1963.

The Ngaju cosmology is seen as expressing unity, at all levels, as the union of opposites, the divisions of the world created by a pervasive dualistic principle of classification. God, an ambivalent and bisexual deity, combines in himself the Hornbill and Watersnake (lesser deities), upperworld and underworld, man and woman, sun and moon, good and evil, life and death, hornbill and watersnake ceremonial moieties, etc. The basic social norms, *hadat*, are rooted in this divine order; thus transgressions of custom invite natural disaster.

SELIGMAN, C. G., and SELIGMAN, BRENDA Z. *The Veddas*. Cambridge: Cambridge University Press, 1911.

The Seligmans present a detailed account of the culture and religions of the Veddas of Ceylon, who for many years served as a sort of stockpile of a "primitive people." Their religion centers around the ancestral spirits, who enter into the bodies of shamans or other persons in order to communicate with their descendants. Strikingly, belief in magic and sorcery appear to be lacking here.

SHIROKOGOROFF, S. M. *The Psychomental Complex of the Tungus*. London: Kegan Paul, 1935.

This monograph gives systematic treatment to the beliefs of a Siberian people in spirits residing in nature and in the dead and to the methods (most of them individual) of managing these spirits. Particular attention is given to shamanism—the rituals and paraphernalia, the psychological aspects of both performance and belief, the social position of the shaman, and the possible sources of the complex.

SMITH, ROBERT J. *Ancestor Worship in Contemporary Japan*. Stanford, Calif.: Stanford University Press, 1974.

This is the first comprehensive English-language monograph on Japanese ancestor worship. The author outlines the historical development of ancestor worship in Japan,

current practices concerning ancestors, and the significance of ancestors in contemporary Japanese society. The place of ancestors in Japanese cosmology and their putative role in human affairs are described. The relationship between ancestor worship and larger political and administrative processes as well as its possible future in a modernizing and highly mobile population are also considered.

SPECK, FRANK G. *Naskapi*. Norman: University of Oklahoma Press, 1935.

This work on the religion of the hunting bands of Labrador stresses the individual nature of religious observance and links it with dispersed nomadic settlement; aside from feasts in celebration of hunting success, no religious assembly is known. The author discusses the spiritual guide and the ritual of hunting in which this spirit is invoked by sweat baths, songs, drumming, and divination.

SPENCER, BALDWIN, and GILLEN, F. J. *The Arunta*. 2 vols. London: Macmillan & Co., Ltd., 1927.

A major part of this monograph is concerned with totemism—the relationship between the individual and his totem and the associated *churinga* (sacred object); the traditions, in which totemic ancestors and local topography are linked; and the various rituals whereby the totem animal or plant is increased and the young are initiated into the secrets of the sacred.

STANNER, W. E. H. *On Aboriginal Religion*. ("Oceania Monographs," No. 11.) Sydney, 1963.

This is a masterful and unique effort to examine Australian religion, with the author endeavoring to study it in itself and not as a mirror of something else.

TAMBIAH, S. J. *Buddhism and The Spirit Cults in North-East Thailand*. Cambridge: Cambridge University Press, 1970.

The author describes the four dominant ritual complexes in the religion of a Thai village. After presenting these ritual complexes as a synchronic, ordered scheme of collective representations, he examines their relationships both to the wider field of social institutions as well as to the grand Buddhist literary and historical traditions. By examining the continuities and transformations in this religious tradition, the author demonstrates the linkages between his synchronic structural description of this religious system and the rich historical roots out of which it grew.

TITIEV, MISCHA. *Old Oraibi*. ("Papers of the Peabody Museum of American Archaeology

and Ethnology," Vol. XXI, No. 1.) Cambridge, Mass., 1944.

Titiev describes Hopi ceremonialism in all its complexity and interprets the various rituals in terms of the basic concepts of continuity of life after death and the duality of the year. The colorful Katsina Cult, centering around the impersonation of the dead, displays these concepts as fundamentals, while other rituals, performed by secret societies, share them to some extent.

TOBING, PHILLIP ODER LUMBAN. *The Structure of the Toba-Batak Belief in the High God*. Amsterdam: Jacob van Campen, 1956.

The author, himself a Toba-Batak, presents the total cosmology of the Toba-Batak as a manifestation of their high god whose primary embodiment is the tree of life, a giant banyan tree whose branches form the upperworld, whose trunk is the middleworld of everyday life, and whose roots are the underworld where the yearly circling of a naga (dragon) around the cardinal points expresses the unity of time and space. This basic conception pervades Toba-Batak life, being symbolized in microcosm in the village, house, ritual space, and even the groups in the marriage exchange.

TSCHOPIK, HARRY, JR. *The Aymara of Chuquito, Peru. I. Magic* ("Anthropological Papers of the American Museum of Natural History," Vol. XLIV, Part 2, pp. 137-308.) New York, 1951.

The aim of this monograph is to suggest a relationship between a highly specialized system of magic (described in detail) and certain salient features of Aymara personality. The author suggests that the specialization of practitioners (six kinds, distinguished by the problems each handles), the proliferation of specific rites, and the private nature of most magic are compatible with the characteristic ways of expressing anxiety and hostility.

TURNER, VICTOR W. *Chihamba, the White Spirit: A Ritual Drama of the Ndembu*. Manchester: Manchester University Press, for the Rhodes-Livingstone Institute, 1962.

In this monograph Turner describes in detail the Chihamba ritual of the Ndembu of Zambia, which is designed to overcome attacks by an ancestress and a nature spirit, and he includes the native explanation of each step. This is followed by a discussion of symbolism in general and a comparative analysis of "white" color symbolism around the world.

TURNER, VICTOR W. *The Forest of Symbols: Aspects of Ndembu Ritual*. Ithaca, N.Y.: Cornell University Press, 1967.

This book is a collection of essays, both theoretical and descriptive, on the ritual system of the Ndembu of Zambia. The author analyzes the rites as systems of symbols whose meanings are revealed through native exegesis, their use in the ceremonies, and their relations within the ritual setting. Certain basic themes, such as the rivalry between male and female and the importance of red, white, and black as life forces, are revealed even in dissimilar rites.

TURNER, VICTOR W. *The Drums of Affliction: A Study of Religious Processes Among the Ndembu of Zambia*. Oxford: Oxford University Press, 1968.

This more recent volume of Victor Turner's is not only important theoretically, but also contains additional detailed ethnographic descriptions and analyses of the meaning of symbolism in the rituals of affliction of the Ndembu. The volume includes a discussion of divination and of the rituals as social dramas in full cultural context.

UNDERHILL, RUTH. *Papago Indian Religion*. New York: Columbia University Press, 1946.

The author approaches the description of Papago ceremonies from the point of view of the contrast between two coexistent methods of contact with the supernatural—the communal and the individual. Whether of rain-making ceremony or guardian-spirit quest, the descriptions are well written and enhanced by the inclusion of poetic songs and texts.

VAILLANT, GEORGE C. *Aztecs of Mexico*. Garden City, N.Y.: Doubleday & Co., 1941.

On the basis of Conquest documents, Vaillant constructs a brief but vivid and discerning picture of Aztec religion. He describes some of the hierarchy of gods who gave their names to the days of the ritual year, and demonstrates with clarity how this ritual calendar set the times for ceremonies—often human sacrifices—performed by the priesthood, itself a hierarchy.

VOGT, EVON Z. *Zinacantan: A Maya Community in the Highlands of Chiapas*. Cambridge, Mass.: Harvard University Press, 1969.

This ethnography on a contemporary Tzotzil-speaking tribe in southern Mexico provides data on the economic system and social structure followed by a full-length description of the religious system, including chapters on myths, ritual symbols, cosmological beliefs, shamanism, and the complex ceremonies of the cargo system attached to the cult of the saints. Not only is the syncretism between Maya and Catholic elements examined, but the monograph also suggests how contemporary Maya data may illuminate the

social structure and religion of the ancient Maya as well as provide some general insights as to how the tribal society copes with the modern world that is just now reaching into the remote highlands of Chiapas.

VOGT, EVON Z. *Tortillas for the Gods: A Symbolic Analysis of Zinacanteco Rituals*. Cambridge, Mass.: Harvard University Press, 1976.

Following a theoretical introduction on concepts and methods for decoding the symbolic meaning of rituals, this monograph provides a structural analysis of the principal rites performed in Zinacantan—the ceremonies designed to bless a new home, to firmly “fix” the innate soul in an infant, to cure illness, to honor the saints, and “renew” the year. The interpretations include the myths

of the holy mountains, the roles of the animal companions and supernatural ancestors, the symbolism of plants and colors, and the messages encoded in maize divinations and in the rites of the shamans and cargo holders.

WARNER, W. LLOYD. *A Black Civilization: A Social Study of an Australian Tribe*. Rev. ed. New York: Harper & Row, Publishers, Inc., 1958.

Totemism among the Murngin of Australia and its elaborate, myth-dramatizing ritual are carefully described and sociologically interpreted in this work. In addition, the role of magicians (“black” ones to cause illness and “white” ones to cure it) is examined, with special reference to arrangements in a northern subgroup which lacks this means of dealing with disease.

Authentic Anthropology

1 INTRODUCTION

1.1 CHAPTER 1: OBJECTIVES & SCOPE OF THIS STUDY

1.1.1 Objectives

One objective in writing this book is to provide the beginning student in anth with an understading of how anth fits in the social and intellectual tradition of the West. My goal is not to debunk anth but to encourage an understanding of why certain kinds of interpretations and explanations of other peoples became important at certain times in the Western tradition. p. 1

2nd objective: to introduce the beginning student to the fact that the nature of anth theeories cannot be grasped without understanding the contexts and meanings of the relationship between the West and non-Western peoples. p. 1

3rd objective: to offer an interpretation of Western cultural structures that have produced the disciplinary orientation of anth. p. 2

The purpose of this study is to investigate how and why non-Western human beings were defined, signified and used for defining the nature of humanity in various ways since 1500 A.D. In other words, I am concerned with examining the discourse on humankind (in which data on non-Western peoples are used) that began after the 16th century within the Western tradition. p. 3

Throughout this book I refer to various "periods"---
The 5th to 15th centuries A.D. constitute the Middle Ages or Medieval Period. The first 600 years of this period are identified as the Dark Ages. Overlapping the Medieval Period is the Scholastic Period, from the 10th to the 17th centuries A.D., of whiech the 14th to 17th coenturies constitute the Renaissance. The 16th and 17th cneturies are identified as the late Reanaissance, and the 18th century as the Enlightenment. p. 5

1.1.2 The Quest for Human Integration

People everywhere, at all time, have asked the question, "What is humankind?" This question is linked with the question, "Who am I?" or "What am I?" We identify these questions and their various answers as "theological," "folk," or "cultural" orientations, distinguishing the anth answer as naturalistic (because it locates humans in nature), culturalistic (because it views human behavioral reality as a humanly created cultural reality), and comparative (because it seeks to discover the differences and similarities in the cultural construction of reality). p. 5

Questions raised in this book include the following: Why did anth symbols become significant in the Western tradition? Why were these symbols used as vehicles to conceputalizeethe nature of humankind and the human self? p. 5

I suggest that it is necessary to examine the Judeo-Christian symbol(s) of divinity and the Christian conception of the human self in order

CHAPTER 1: OBJECTIVES & SCOPE OF THIS STUDY

to understand the role of the anthropological symbols of human others. p. 5

Anthropological symbols--> cannibalism or satyrism vs. rationality, perfection. p. 6

Anthropological models of human integration convey the idea that despite the great differences in cultural forms, there are cultural universals; and that despite differences in physical appearances, there is a basic biological unity of humankind. p.6

Modern anth was born out of the need in the West to dichotomize and to reconcile the true self and the untrue self in comprehending the unity of mankind. p. 6

During the 18th century, the dominant model of integration identified the differences separating humanity in terms of rationality and irrationality . . . In contemporary anth --> dominant model of human integration dichotomizes the "conscious" and the "unconscious" . . . p. 7

1.1.3 The Range of Human Possibilities and the Judeo-Christian Orientation

I would argue that what makes anth distinctive is not its naturalistic worldview but its use of other groups to understand "us" and humanity. p.7

Anth's uniqueness as a discipline stems from its use of data on other cultures to formulate theories concerning human nature and to investigate the array of human possibilities that are coalesced in different cultural traditions. p.7

The thesis of this book is that a naturalistic perspective by itself (i.e., to locate humans as part of nature and to have a non-theological discourse on humankind), although necessary, is not sufficient to distinguish the anth worldview. Anth's uniqueness stems from the use of the human other. Certain cultural structures of meaning in the West validate the use of the human other as a source of knowledge for defining the nature of humankind, culture and society. p. 8

The Judeo-Christian orientation emphasizes that the true nature of the self should be understood in terms of the true nature of the divine being. The self-identity of the Christian is legitimized and made meaningful with reference to the identity of the divine being; the untrue self is composed of attributes that could not be identified as the attributes of the divine being. This contrast in identity formulation is crucial in making the distinction between good and evil, sin and grace, normal and abnormal, order and disorder. p.8

These divinities (Greeks) serve symbols of human experience, and they brought within the Greek conception of the self the great diversity of human possibility; p.9

The Christian orientation, on the other hand, presents an

CHAPTER 1: OBJECTIVES & SCOPE OF THIS STUDY

absolutist, restricted representation of divinity as the embodiment of perfection, and hence, in terms of the mirror function of such representations, does not serve as a vehicle to conceptualize the total self in relation to the complexities of human experience. p.9

The Greeks did not claim a universal religion; theirs was a Greek religion, different from the religions of non-Greek . . . p. 9

1.1.4 The Range --- part 2

The Judeo-Christian orientation introduced a different structure of meaning into the Western tradition. Christianity claimed to be a universal religion of humankind, embracing all peoples. But within this pan-human scheme, a contrast was made between people who were saved, those with grace, who had a special relationship with God and who participated in the truth, as opposed to those who were out of grace, who were not saved, and who did not participate in the truth. Thus a dichotomy was established between the true self and the untrue self. The true component of the self was that which was linked with the divine being, from whom true knowledge was acquired. This resulted in rejecting or debasing all those human attributes that did not correspond to what was represented as the true nature of the divine being. p. 10

My thesis identifies a feature of the Western tradition which is different from patterns of boundary-maintenance in all human societies. In the J-C orientation, the representation of divinity embraced all people, but created a distinction in the conception of the true self and the untrue self. Anth, in continuing this structural principle, embraced humanity as a whole but made the contrast between the West and the non-West which corresponded to the dichotomy between the true self and the untrue self; the West shared in the attributes of the true self. p. 10

--> universal history of humankind. p. 10

The J-C themes such as the contrast between the true self and the untrue self, and the writing of universal history with the revelation of truth through the Christian, go back to the writings of St. Paul as well as those of St. Augustine and other Church fathers. p. 11

There is recognition within the discipline of anth today that anth needs to be examined in its historical, cultural, social and political context in order to understand the discipline's limitations. p. 11

1.1.5 Toward an Authentic Anthropology

I suggest that anth becomes "authentic" when it becomes aware of its nature, history and function in the Western tradition. This awareness, I suggest, comes from studying how and why anthropological data

CHAPTER 1: OBJECTIVES & SCOPE OF THIS STUDY

were used in certain manner at certain times, how the use meets the intellectual, emotional, material needs of a generation, and from examining our motives in using the anthropological data in a certain manner. p. 12

2 PART 1: INVENTING HUMAN NATURE

Human beings generally adopt and enact what is traditionally accepted as natural or appropriate behavior. Only when people engage in self-conscious attempts to understand the determinants of human behavior, or when they cannot accept the definitions of appropriate behavior and try to create alternatives, do they reflect on whether such behavior is natural. p. 15

The idea of naturalness of certain behavior is usually linked conceptually with the idea of divinely ordained behavior, which spawns debates on the relationship between divine law, natural law and human law, and the discrepancies between and among them.

ANTH IS AN ATTEMPT TO INVENT HUMAN NATURE THROUGH THE STUDY OF THE CULTURAL INVENTIONS OF HUMAN NATURE. Contemporary anth of the past 3 decades or so, more than in earlier decades, has focused on the study of the non-rational foundations of the cultural inventions of human nature. p. 16

Until about a century ago, anth-ists invented human nature based on assumptions about the progressive use of well as development of rationality in human action. p. 16

A significant aspect of human nature is invented in contemporary anth through the study of myth, symbol, selfhood, and the non-rational foundations of cultures (defined as systems of meaning); p. 16

2.1 CHAPTER 2: THE TEACHING OF ANTHROPOLOGY

2.1.1 The Anthropology Curriculum in American Academia

The teaching of anthropology is organized as follows:

Physical/Biological evolution/variation primatology	Archeaological extinct cultures	Linguistic lang & culture	Cultural ethnology psych/soc/struct/ ecological anth
---	------------------------------------	------------------------------	---

Anth can also be conceptualized as having two main branches, physical anth and cultural anth; archaeology and linguistics may be subsumed under cultural anth. p. 17

The teaching of anth as a undergraduate major is a post-World-War-II phenomenon. Until then, the locus of anth was in the museums and the governmental bureaus involved in collecting data about native Americans. Franz Boas, prof of anth at Columbia U began to shape the course of American academic anth from the beginning of the 20th century. p. 18

CHAPTER 2: THE TEACHING OF ANTHROPOLOGY

Hymes (1969) notes that the post-World-War-II developments in academic anth did not necessarily promote the true mission of anth. ----> grant money! p. 18

As the number of anth-ists increased, communication about ongoing research and contributions became more difficult to achieve. . . p. 19

A development which began before the war led to the emergence of a distinctive identity of American anth, as distinguished from its British, French and German counterparts. The British anth trad of the 20th century broke from the evolutionary anth of earlier centuries by making disciplinary distinctions between social anth, ethnology and physical anth. p. 18 (French distinction similar to the British, Germans ethnologist sought to identify the origins and diffusion of cultural wholes) p. 20

American anth has retained the unified and holistic scope of anth as it was originally conceived, although a few departments have established separate departments of biological anth and archaeological anth, and have combined cultural anth in programs such as "human relations" or "social relations." p. 20

2.1.2 Anthropology As A Holistic Study of Humankind

Random House Dict., HOLISM = "the theory that whole entities, as fundamental components of reality, have an existence other than as the mere sum of their parts." 1) explanations of humankind must take into account biological, mental, social and cultural dimensions; 2) in the study of human phenomena it is necessary to understand the interconnectedness or functional relations of the components that constitute whole systems. p. 21

The holistic approach is anti-reductionist; p. 21

The controversies which surround postulations about human
e significance of anth

=====7=====

INTRODUCTION TO THE COURSE

=====

ANTHROPOLOGY OF RELIGION - Jacob Pandian
Office H. 407
Telephone ext. 3626
Office hours: MWF 1330-1700

OUTLINE OF THE COURSE

- PART 1 - What is Anthropology?
Its perspective/methodology--
that is Religion from an Anthropological point of view.
Not based on Dogma, but critical analysis and inquiry.
- PART 2 - Detailed Discussion of Religion
17th century and following . . . point of view.
- PART 3 - Detailed Discussion Studies of Anthropology regarding
Religious Phenomenon/rituals in the world/analyse myths/
the priesthood-shamanism/religious movements.

Phenomenon and personal experience

^
|
separate for the purpose of investigation

THE NATURE OF SCHOLARLY STUDY OF RELIGION - Sociology
Anthropology
Psychology . . .

1. Element necessary for the scholarly study of RELIGION:
Critical, Free inquiry

This was not tolerated by all societies --> it was seen by some as a threat to the Priestly class. An example of tolerance in an ancient society is that of the Greco-Roman culture. There was an attempt to explain religious question in non-theological language, a non-theological explanation of religion.

Asking questions about any (all types) of phenomenon. And this is an example of what is called a "Universal" phenomenon: why does religion exist in every culture? Theology, psychology, sociology, anthropology, etc. attempt to explain why it exists.

SOCIOLOGY OF RELIGION:

Religion as an institution; how it relates to other institutions; how it functions in society; what are the functions of religion. ---> The relationship between religious belief and political belief/behavior; the role of Church within the community. Social facts independent of individual consciousness.

An example of this study is Sociologist Durkhiem's Suicide (French), inwhich he asks "Why does it occur? With variations from society to society?" Why the difference? "Phenomenon; inter-relatedness of various beliefs. Elementary Forms of Religious Life (important book).

PSYCHOLOGY AND RELIGION:

W. James, Varieties of Religious Experience tries to understand individual feelings for religion - what is the personal experience? How does the individual acquire it? Therefore, Psychology is looking at American cult movements.. Religious feelings - reasons for religion.

HISTORY OF RELIGION:

Field of inquiry. Historian M. Eliade - orientation to record all religious experience of human people and inquiry about Phenomenonologically. RECORD --> PATTERNS --> Why/Meaning to the people. N. Swart/Walter Capps/History of Religion & Religious Studies are often combined in university study.

PHILOSOPHY OF RELIGION:

Evaluation of the validity of various religious systems --- relation of inferences - the system and its internal logic ----> taking into account sociological, psychological and anthropological positions.

THESE ARE THE PRIMARY APPROACHES

ANTHROPOLOGY AND RELIGION:

Anthropology uses previous elements but its distinctiveness is in its methodology and subject matter.

(Ethnography) The study of culture through their discriptions and explanation of the cultures of other "peoples".

Comparisons of Anthropology and The Other Disciplines:

Anth ---> other societies
Soc ---> own societies

Anth --> recorder of Religion
Hist --> Focus on "Historical religions"

Anth --> doesn't test the validity of a religious belief -
"virtue" is its truthfulness to its believers
Phil --> Tests it's validity.

The study of culture through their discriptions and explanation of the cultures of other "peoples". Anth studies religion as a part of culture; some anthropologists offer explanations about origins in causal terms, but most anthropologists offer

explanations in functionalist terms.

Anth undertakes a cross-cultural study of religion - compare religious systems - try to understand the basic nature of religion. Often because Anthropology of Religion is identified with the study of primitive religions. Before undeveloped peoples --> now primary factors nature of religious phenomenon of humankind. Premise: all religions have certain common features. Anth ---> religion within culture of people and other people in function. The nature of culture. Identify with other culture because of the need of shedding off cultural ties.

=====

PART 1: WHAT IS ANTHROPOLOGY?

=====

Anthropology ---> its cause/strengths/weakness/origin of discipline.

How anthropology is taught in the US:

Socio-Cultural Linguistics
Archeology

Human Evolution/Variation
Physical/Biological Anthropology
Prehistory
non-literate culture

language & culture
Study of Culture (Ethnology)

Investigate Nature of Cultures

=====

=====

=====

PART 1: WHAT IS ANTHROPOLOGY?

=====

Last class various studies of Religion

Major Concepts of Anthropology

Holism - try to understand phenomenon in its totality.
"Wholes" of humans --- biological, psychological, sociological,
historical ---> Society studied as a whole how different aspects
of society are related --> opposed to **Reductionism** (eg., purely
psychological explanations ruled out . . .).

Relativism - try to understand beliefs and practices in
context inwhich they exist - why and how beliefs and practices to
believers not whether they are in ones own terms --- opposed to
ethnocentrism.

CULTURE (central concept) - Latin cultus, "cultivation."
Greeks and Romans theorized regarding "customs" of other peoples.
18th century self-conscious attempt to understand beliefs of
peoples ---> **Empiricist Epistemology** - human knowledge --->
sources of knowledge is experience - tabula rasa - empty slate.
Allowed for study of beliefs and practices in acquired practices
---> scientific study of Culture.

kultur ---> regarding the distinctive cultures of the
Germans, how they became a people (nationalistic nature).
French/English formulated "civilization" ---> sophisticated
refined ways of living (as opposed to primitive living). In this
was a value orientation based upon an **assumption of Progress**.
Upper vs. lower, western vs. other cultures ---> much scholarship
of why some "progressed" and others didn't. Great dichotomy
developed over idea that greater progress (evolutionary) brought
about greater (more sophisticated) cultures. A practice that has
for the most part been abandoned. Different cultures have
different values by which they denote progress. The term
"civilization" is still used regarding complex and less-complex
societies (unfortunately).

9/3

ANTH 306 ANTH & RELIGION JACOB MALIN

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OFFICE HRS ~~MON~~ MWF 1330-1700

PART 1 - SECTION - WHAT IS ANTHROPOLOGY.

ITS PERSPECTIVE/METHODOLOGY - -

△ RELIGION FROM ANTH P.O.V.

NOT BASED ON DOGMA: BUT CRITICAL ANALYSIS & INQUIRY

PART 2 - DETAILED DISCUSSION OF RELIGION -

IT CONTEXT ... P.O.V.

PART 3 D.D. STUDIES OF ANTH. → PG: RELIGION

RELIGION / ACTUALS IN THE WORLD / ANALYSIS
MYTHS / (THE PRESTIGE) RELIGIOUS WORKERS.
SHAMANISM

RELIGION & PERSONAL EXPERIENCE

↑
↑
separate for purpose of investigation

NATURE & SCOPE STUDY & FOR. - Soc
- Anth
- Psyc

① Critical free inquiry; not tolerated by all

societies. → threat to priestly class

ex of tolerant society - ^{ancient} Greco-Roman culture.

Δ explanation of Rel. quest. in non-theo language; non-theo explanation of Religion.

→ asking questions about any phenomenon...

"Universal" phenomenon → why does Rel. exist

two } explain why it exists
phys }
socia -
anth -

Sociology of Religion: rel. as institution; how it relates to other institutions; how it functions in society; what are the functions of religion

→ relationship between rel belief & political belief & behavior; role of church w/ community.

Social facts independent of individual consciousness. eg. of soc. Emile Durkheim suicide (French)

"Why does it occur? Variation from society to society?"

why the diff of phenomenon: interconnectedness of various beliefs. (Elementary forms of religious life (book))

(3)

Psychologist & Religion

W. James Varieties of Religious Experience

tries to understand individual feelings for religion - what is the personal experience?
how does the individual acquire it. Δ Psych looking at American cult movements. Religious feelings - reasons for religion.

History of Religion (field of inquiry)

historian

M. Eliade - orientation to record all religious experiences of human people & inquiry about phenomenologically

Record \rightarrow Patterns \rightarrow living / meaning to people.

N. Smart / W. C. Inge / History of Religion & Religious studies combined.

Philosophy of Religion

evaluate validity of rel. systems -
relation of inferences - system & logic \rightarrow
taking into account soc/psych/auth positions.

PRIMARY APPROACHES

(4)

Anthropology of Religion

uses previous elements but distinctive \rightarrow via
methodology & subject matter.

Study of culture through their description & explanation
of the cultures of other "people".

(Verses ^{anth \rightarrow other soc} socio \rightarrow own society; historic \rightarrow focus
on "historical religious";
anth \rightarrow recorder of rel.
anth \rightarrow doesn't test validity of rel. belief. (vs. philos.)

true to the believers

study rel. is a part of culture; some anth offer
explanations about origins in causal terms; most
anth however offer explanations in functionalist
terms.

undertake cross-cultural studies of religion:

compare rel. systems - try to understand the
basic nature of religion. often assume
anth & rel identified w/ study of primitive religions.

Focus on underdeveloped peoples \rightarrow now primarily ^{pictures} nature
of rel. phenomenon of human kind.

premise: all rel have certain common ~~features~~ features
anth \rightarrow rel w/ culture of people & other people in function

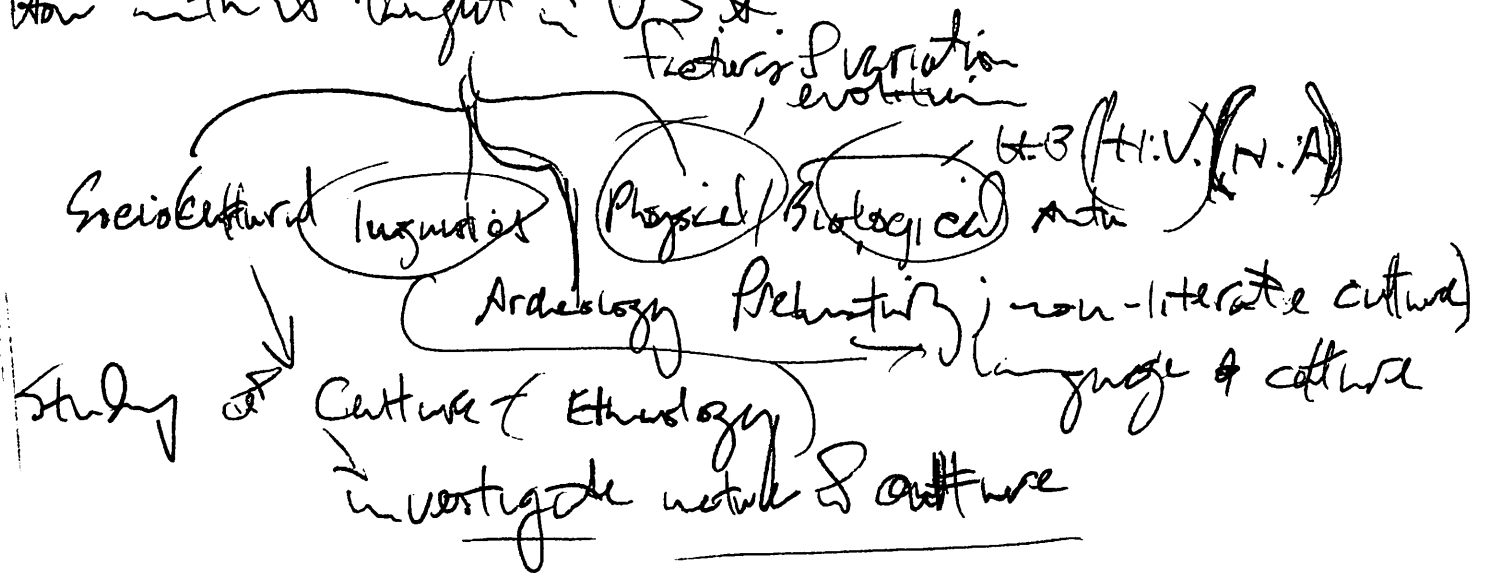
⑤

nature of ~~culture~~ culture. ID of other
culture because of need of shedding off cultural
ties.

Lecture Part 1

Anthropology → its ~~change~~ / strength / weakness
origin of discipline. ~~define~~

How much is taught in U.S. &



She

last class various studies of Religion

major concepts & Anthropology.

Holism - try to understand phenom. in its totality. "wholes" of human biological psych, socio, hist. → Society studied as a whole how different aspects of society are related → opposed to Reductionism

Relativism - try to understand beliefs & practices in context in which they exist - why & how

central concept

Cultural Latin cultura

'cultivation'

other peoples

18th century self conscious attempt to understand beliefs & peoples → Empiricist Epistemology -

human know. } sources of kn. is experience - tabula Rasa - empty slate. Allowed for study of self/pract in acquired practices → Scientific Study of Culture.

German scholars ~~theorized~~ re: their Distinctiveness.

KULTUR → re distinctive cultures of the German now

they define a people (nationalistic nature). French/Brit.

formulated civilization → sophistication refined ways

of living (opposite of primitive) ← value orientation

based upon assumptions of progress. Upper/lower

class western/other cultures → much scholarship of

why some "progressed" & others didn't Great dichotomy developed practices abandoned - diff. cult. diff values & progress.

(2)

term "civilization" still used re complex & non-complex societies.

Anthropology (academic) western terminology - roots in west (critical free inquiry - greets, eg.) developed with western tradition / European cultures → America too. ~~Western~~ culture - perspective of the peoples

Scientific Study of Culture

18th form culture / Enlightenment Civilization

talk how institution evolved. → including religion ~~and~~ Religion developed: polytheism → monotheism also ~~poly~~ monotheism highest estate (others not elevated).

* culture → acquired; reality socially transmitted - culture is part of human life subcreated by humans. each group develops distinctive aspects differing it w/ other "cultures."

Schools of Thought re: culture

- ① culture should be understood as a separate / independent reality. w/ its own laws. laws can be discovered
- ② culture is creation of the mind Δ can't be understood w/o understanding the human mind. Has the mind work.

③

most scholars in the middle.

White → #1

Anthony Wallace ^{use Struss} → #2 - psych/structural anthropologists.

w/1 with ~~of~~ come into being ① cultural materialism &
② cultural idealism

#1 - ^{Marvin Harris} out in mechanistic terms, causal term...

emphasize economic - technological aspects of society for explaining culture. into Clifford Geertz → part of natural sciences

#2 - try to understand meaning - how the ideas are related - ~~interpretation~~ interpretation - with as part of humanities - organizing

how people derive meaning
interpretation (vs) causal

cultural idealists suspicious of positivistic explanations.

ETIC -

Formulation

ETIC -

Formulation of theories based on study of culture
explanatory nature of cult &
notation from ~~the~~ Ethic
~~participation~~ participation. Start
w/ theory to see ~~test~~

try to understand significant feature from native p.o.v.

organic principles. How the people see the universe. Description

ethnographies - study of group from w/1 group.

→ understand - can't understand alien culture as it is...

ETC

(4)

Emie

to provided scientific
descriptions of the world

~~theoretical/scientific~~ p.o.v.

present peoples p.o.v.

- descriptive -

~~meaning~~

native p.o.v.
 ~~approximation~~
 version \rightarrow objectivity
 symbols

are not ~~artificial~~
 but common truths.

(understanding science is w/ cultural underpinning)
 questions raised & assumption made for w/
 - particular culture.

Authors from w/ a culture itself, aspects of western tradition.

the things are created by culture/culture is created by human beings
 * professional culture - self-perpetuating network ...
 w/ society - reward ... an Anthropology dept. & its professors
 within the Academic world of Anthropology research.

Concept of Symbol

Public Symbols \Rightarrow representation

"All human activities are symbolic."

Humans acquire info from symbols & communicate via symbols.
 each particular culture has symbol system or systems of
 meaning understood by culture. Every cult has certain
 key/central sym that are significant.

515. Sign function or organizing principles
1) store info (relevant to cult. trad)

what are sig. signs - persons
- events
- objects

persons is → President's of U.S. = sign of life in U.S.A.

events - Civil war - sign of unity of U.S.

place - D.C. sign of integrity power

religious source of sig. sign - gods/Godesses/event

→ Human interest of environment interrelated
by cultures - symbols (non-human interest
directly of environment). Rel. sign. provide
all kinds of explanation - powerful (sacred sign)

Relig. sign. do → give the known & the
Unknown is the verifiable & the unverifiable feelings
& help humans to cope w/ contradictions &
also they mediate between conceptions of order &
experiences of disorder.

All cult. ^{have} sig. sign. ... organizing / store lots
of info. Humans need order etc - rel. preachers
order despite experiences of disorder.

⑥

Related to this is concept of Self

The Self = cultural creation from ontological p.o.v.
not born w/ conceptions of Self -

sig sym for infants = parents, models of
- children uses new/other ^{relativ} signs for
understanding self.

acquired in process of growing up.

most peoples use religion as sig sym for
conception of self - entire feelings of self w/
society, who ~~is~~ what we are.

→ Need to understand rel. sym in the west
to understand conception of self & conception
of their peoples.

* w/ western trad. dichotomy of self into
true & untrue self. Derived from X'm sym of
Jesus Christ. Hayden White (UC Santa Cruz) "The
Forms of Wilderness" → St. Augustine, ^{to other} early Church
father, made contrast between ~~positive~~ ^{negative} self image
using the sym of Jesus & identifies certain
attributes of t/f self



True positive Setp ①		Untrue negative Setp	
grace	goodness	levity	unvirtuous
purity	integrity	subtlety	evil
virtue		impurity	imperfect
perfection			irrational

This development was gradual w/ west. trad.

* Symbol of Abnormality

Medieval period → widespread belief abnormal humans lived in outskirts of forest -
wild men. Richard Bernheimer wild men
in the Middle Ages. "wild man master ^{was} rep. of
some human characteristic & some abnormal
characteristic. Grumble, irritate, etc the
folk took ~~perceptions~~ forms

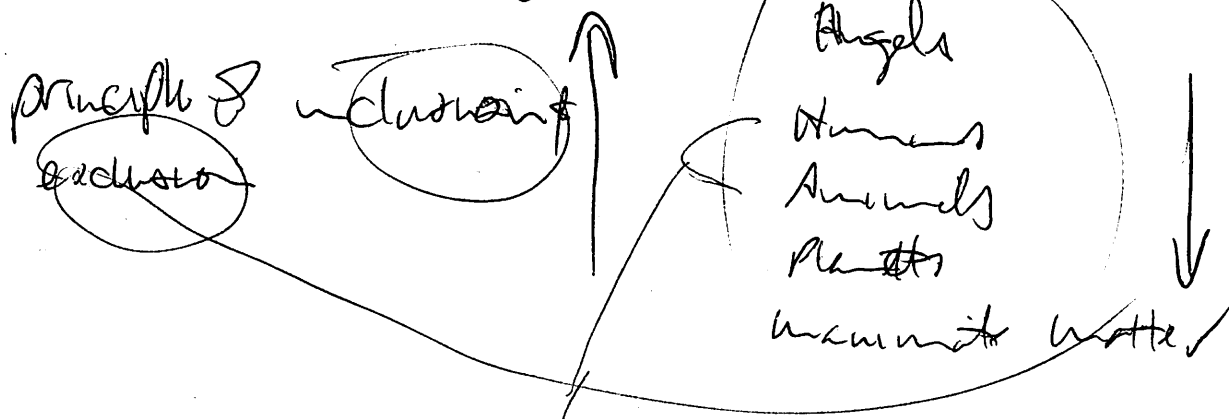
* Symbol of History Judeo-Christian orientation
Xin God = Historical God, died for the sins of humans
& but there will be a day of judgment. Linear
History (+ → ^{2nd C} →) hist. has certain sign of
meaning because of God's intervention.
looks for meaning backward & forward.

⑧
★ Sign of the Natural State of Humanity
Garden of Eden - "close to nature"

greek - cultural
- chronological } primitive in

★ Sign of Hierarchy

Great chain of being. Everything linked together
in the Universe by God



Humans share (includes) properties of Animals
but Animals don't share (excludes) properties of
Humans.

★ Sign of Chosen People

Divine - Elect - Belonging to God's group, vers, puritair
affiliations.

⑨

Sign The Savage Other

Come to face (Bernard
Sheehan)

there are people outside of Order (civilization) +
good/bad \rightarrow w/o order ~~for~~ constraints Δ

Inside a noble Savage

Non-western peoples \nearrow Adam & Eve
relationship w/ Europeans 19th century - depending on

indian / w/o order - (but) cannibal
perocious
brutally

Bernard Becker Icon & Conquest

description of native Amer. by Europeans in 16/17th
centuries provide us w/ anxieties & concepts of Europeans
more than Indians
per case with used to polarize some people - defined
such
Cannibalism = myth

9/24

①

Nature & "Need"

Edward Taylor's definition of Religion:

Belief in spiritual beings &

Emil Durkheim's definition of religion:

Rel is a system of beliefs & practices
↓ related to sacred things

Elemental belief → ~~all~~ all cultures have
this belief in spiritual beings

→ no all cultures have belief in S.B. eg;

Buddhism - sect w/o belief in S.B. → Δ belief
in sacred things; dichotomy of
sacred & profane

→ realm of mystery - realm of man-
belongs to religion

Religion - other definitions
How do you define religion from a scientific
point of view.

②

Dukheim -

→ people worship - values of society → tokens, tokenism. Contemporary anthropologists direct of old def. → looking for functional definitions.

① The Idea of Projection

implicit/explicit in most theories explaining religion. Projection → wrong projection of desires + feelings.

Freud → d

Dukheim = projection of social sacred
Arnold A. Berkeley - man projects his nature to world outside himself before he finds it in himself.

Guthrie → projection of anthropomorphic common daily life → total in religion.

Psychic or Social experiences → what religion is (personal exper.)
Why do people project onto the outside world.

③

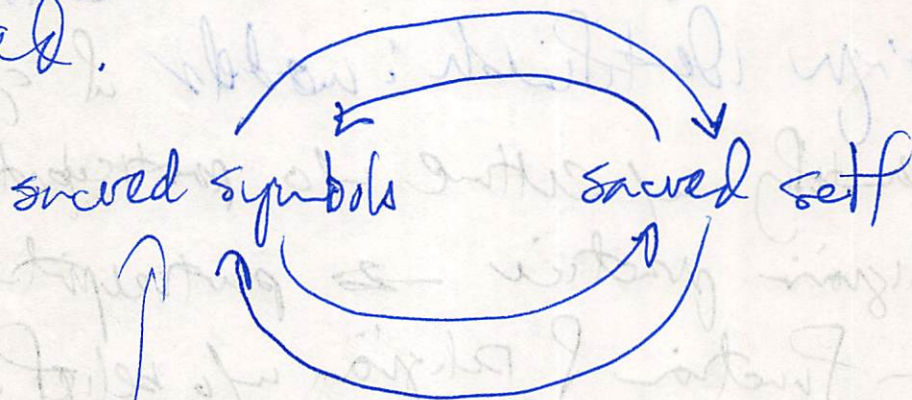
substant religion -

function ~~to~~ one: promote solidarity

two: helpful ~~use~~ contradiction/chaos

The construction of symbols... self.

human beings processes of grasping of -
conception of self → most cultures
use religious symbols - see self as
sacred.



bring together the known & unknown
conceptualization of self requires maintenance
of sacred symbols (definition of self & self
etc., & sacred self).

Political / Dictator / Supernatural Beliefs ... etc.
Figure

symbol of supra-nature } Self ≠ concrete entity - physical proximity.
conceptual category - process - vital to society.

(4)

enoble capacity for discussion of religion
problem of defining "religion"

religion has important functions includes
a believer to dealing with paradoxes
end of these differ from culture to culture
through identification: models of good life.

→ identity of culture w/o participating in
religious practice → participating in
the function of religion w/o belief is S.B.

solidarity / integration (contributions of
religion in society).

① spects / rel. as projection → different projections
eg. rel. point of view of arch of all
human possibilities → panorama of
human experiences

Judeo-
Christian
others restrictive representation -
formulates the religious symbols of rel &
virtue & goodness + character - restrictive.
idealized rel!

⑤

~~act~~ restrictiv is defining self -
no room for the other

'true'

Greek philosophers & odd behavior - ~~person~~
I human possibilities

universal terms for history of human kind

→ defining of prophet God & unbelievers

① chronological primitivism
② cultural primitivism

Greek view

early periods hist. =
glorious

beliefs about primitive existence

myth - statements that convey meaning
to the user (factual/nonfactual, material)
validity in providing meaning &
integration for the users

myth lost heavily in middle Ages -

Augustine - God declared universal hist. of
human kind (hist. of Xmas) contrast between

X & X → Universal hist. non-Xmas = non-significant
full self → linked to divine being

between 1400. St. Augustine wanted to write
universal hist. about Xmas include X for
construct - true self / untrue self

⑥
Helen-X. universal history.

no-X no significance, for the
category of control

psychic unity of mankind!

1/2 18th/19th century

much more open
biological basis

↓
biological determinism
race/sex/injuring
symbolism is integrated
antagonism/epitaph bygone

individual organism with
life will replicate/duplicate the
developmental stages of its own
life/culture ~~the universal people~~
apart from western - people the highest
achievement - non western less

(8)

ethnography must be related to people

before Renaissance = description of people & customs

discovery of new world \Rightarrow different societies
ethnographies became quite important

1840s - Xth century

modern operations \Rightarrow anthropologist
participant observation, rite of passage

revealing more about author's culture than
culture of "others"

Ica & Conquest \rightarrow

Enlightenment

Bentham = utilitarian - rational

Natural History of the mind \rightarrow organized
into social cultures - human to see
progress of culture - social cultural advancement
of mankind. Understanding a culture

from w/ culture \rightarrow tendency to idealize

culture \rightarrow But culture evolution of the

human mind Δ must sometimes come at
cost of progress is destructive to mankind.

Stephen J. Gould
importance of "man
nature"

⑧

- questions are "racial" questions, mythology

- of race - religion & part of culture

↳
- language not a part of "race"

- methodologic orientation.

- modern authors developed in late

- Renaissance -

- Harris → mod art in late 18th century

- beginning

- study why we classify people?

meaning
of human beings (science data gathering)
ethnic pseudo science (scoutism)

know terms -

Scoutism # 886

10/8-

①

Study abroad - IP Mt 79

Nov 7 11:00 - 2:30 VC Theater

(Oct 29th) Primitive Religion → delayed

Thesis of Rel → relay to Warack & Collins.

Anth → ~~dev.~~ w/ western culture → function w/ culture

Anth & Rel diff from etiology of Rel or History of Rel
↓
cross cultural holistic p.o.v.

7th → 4th AD. - Free inquiry → Phil asked Rel. questions

many ideas of Prophecy - representation - Function

many books begin w/ early anth quest of Religion →
pointing back toward Greece from this

(then class covers 19th/20th cent) - brief Greek-Roman times:

① Xenophanes - gk Phil - rel, god, beliefs rit =
of prophecies & human experiences eg -
of oracles predicted god & god = horses appearance
& behavior. Thracian gods = blue eyed - red hair
also gods etc ...

② Herodotus - historian - recorder of cultural histories 5 B.C. -
more facts for amusement others. curious.
centered on principle of function - presented
a theory of Religion.
Functional parallels → similar in function
equivocal → didn't clearly parallel
functions. (Zeus = Jupiter) → Function.

②

③ Euhemerism: Stories of gods = representation of the ideal character of their deceased heroes or leaders
↓
Fearful that culture would worship dead
rejection: more difficult to disprove
3rd cent.

Euhemerism → worship and religions become gods

④ Cicero; Censor

5 AD - 16 AD → theories of rel not debated - mostly biblical questions
17-18 century still re FRACE but would study "Pagan" religion.

(16-17) revival in the speculative world view -

(18-) renaissance → explain religion.
David Hume Natural Religion
Buffon -

evolution of religion } reflection of rationality
progress →

old view - deification
disgrace

Naturalist Religion - Deists - universe created by deity w/o continued control etc - principle of god not personal
god - Protestant making reason + natural law.

↑ Utopian/Prophetic Religion

How could you dismiss the religious of G/R as inferior?

eg
Islam
Christianity

superimposed upon culture

Rooted w/ culture (A)
only for culture (A)

③

18th cent. Enlightenment.
> comparative method imp. in 18th cent.

(J.F. Lafitau Irregular Indians -
comparative religion Indian rel w/ Greco-Roman)
religion
Age of 'Critics' → Cultural Criticism.

brief break (Amer/Fr. Revolution feared
Anarchy → back to the Bible movement ...)

19th century religion

E.E. Evans-Pritchard (Soc. Anth.) 1960s

Theories of primitive rel

→ Categories →

Psychological
Theories of Rel

Sociological Theories of Rel.

Intellectualist/
Cognitive

Emotive

(4)

A.M. Makkij = Padaria

① Linguistic Theories & Rel

max Mueller

② Psychoanalytic Theories

③ Sociological Theories

④ Phenomenological

⑤ Cultural

diff between Amer Cult-Auth &
Brit Soc Auth

in several sets
compare w/
Evan-Pritchard

Excurs → 18th worldview - ^{LATE} 17th → 18th

Reason = too little of humanity; rational ppl &
the faculties → create rational world -

suffering of mankind → lack of rational
adv. west = rational ^{fre.} instit.

Assumption: Rel. = non - Rational phenomenon
more reason = less rel.

Less of Nature → mental laws logical
inference → good understanding

Contrast → Xianity hope of mankind.

Alt → rel. of culture must understand
basis for rel. → Natural Religions vs.
Islam/Xian = Ideologies

investigated → Primitive religions → not dw/ society

⑤

Working of the mind/culture - vs. - eternal truth

Theology \Rightarrow any explanation w/ "God" factor

19th Century Religion

Intellectualist/Cognitive Theorist

Assumption \rightarrow progressive development of the mind.

August Comte (+ others) Human Mind starts development from

theological stage // thru philo stage // to positivist stage \rightarrow

theol stage = primitive - mind projects on experienced
view of the natural world or subord to
Human mind - NB. world conceptualize existence
of S.B - see life in immaterial forces -
spirits in matter - universe in spiritual force.
 \rightarrow subordinate the world to mental pictures.

Phil - begin to theorize why belief - metaphysical
question - begin to think of ultimate
phenomenon. Ultimate causes

Sci - come to construct a world w/o importing upon
world our understanding
New Accurate understanding of the Universe.

②

Edward Tylor - (Indulgent Perspective)
(Soul/Ghost) theory was - Dream Theory & Bel-

primitive man couldn't explain many of his experiences
particularly → dreams (trances) - then set
into print many superstitions → what world I
do? → I would think that there are
intriguing entities spiritual beings & doubles -

origins of Bel → Primitive man not being
able to explain experiences in full manner
(dreams / visions) - 2nd aspect of H.B.
→ decide good/bad spirit → decide → hierarchy
→ god.

✓ Rooted in primitive man's mistaken theories
of his experiences
→ animism - Bel = belief ~ S.B.

James Frazer - agrees w/ Tylor in essential aspects
⇒ science after rel.

Coherent theory of magic = Pseudoscience -

magic preceded religion - Religion preceded Sci.
primitive man make false connection between
objects & events → secret relationship between
things that look alike & things that have
been separated mystical relationship

similar objects or one together object

2 types of magic →

① Imitative (homoeopathic) - belief secret
relationship between things that look alike
Voodoo

⑦

② Contagious magic - belief that things
separate (once united) will have secret
relationship / sympathy / empathy.

→ body parts → hair, nails - to harm an
individual

~~exam review~~

(1/4) of grade -

6. psychic unity - ③

22 - occult cultur → increased

23	C	} <u>Books</u>
25	B	
26	E	

31. Eric analysis!

①

10/16 ANTH 305

Psychological theories

Intellectual

Emotive

Perceptual

Cognitive

Tylor / Frazer

If a S. rel devel'd in China would have reflected
in material differently
at religion

Max Müller - Philologist, linguist German scholar
at Oxford (Eng) instrumental - published

Hindu Script. ~~was~~; supported a theory -
biology of language - with recit & not
verbal used by priests

religion

erroneous representation of natural phenomenon

① not S. rel devel'd unjusticially

id not describe phenomenon then today experience to

natural phenomenon is human form
begin & rel = anthropomorphism - giving
human form to natural phenomenon

elaborate theory of length/speed/etc. -

primitive von Uckerath ~~zum~~ parat
von west - D in selbst major parat

Task 2 projection. \rightarrow progressive decline
of projected religious language

Ensemble

~~R.R.~~ R.R. Warst. \rightarrow theory of Animation

By the way, I believe in spiritual power.

why set P as partition

~~Howard magic on Balaji RAO.~~

Focus work ~~transformation~~ ^① ~~per~~ ^② Feeling ^③
Retained vest -

5. Friend's theory -

✓

the perfect curve
properly drawn

Id - Ego Super-Ego

25/10/2014

(3)

Freud & Religion

worship of God

~~Totem~~ ^{Totem} which represented the
Father

Why did group keep this idea -
person Oedipus ~~complex~~ complex

~~Freud idealized by~~ ~~Freud~~

rel = infantile ~~imagos~~ ~~neuroses~~ ~~neuroses~~

many other others - German scholars

Rudolf Otto etc. Hume

was critical for Freud for Religion

Psychoanalytic theories of Self.

Other Social Theories

W. Robertson Smith - presby. Univ. Aberdeen

~~For~~ The Rd & the Semites - primitive rel.

Emil Durkheim - Natural rel.

Attributes of God ~~book~~ - Tribal worship -
worship of the tribe.

(4)

tribe would reactively ~~not~~ kill them
animal = totemic rel - solidarity.

Durkheim/Freud borrowed from Robert ~~son~~ Smith.

↓
E. D. theorized

rel couldn't have evolved from an indiv
spiritual or magical or extant -
rel were than Ind Fantasy → !!

roots of rel. → society -

rel = an ~~aspect~~ and symbols - definition
of society

symbol of rel = values of a group.

(theory of knowledge based on above.)
epistemology - Lockian theory.

Elementary forms of religious life.

(5)

British Social Anth (ca. 1900-50)

British Social Anth
(ca 1900-50)

A.R. Radcliffe-Brown - positivist

(B. Malinowski) society as natural system - function of rel. w/

① society (borrow from Durkheim)
ex of rel = promote soc solidarity
theorized rel values reflected
derived from soc struct -
values function to keep soc
struct intact. rel = served the
needs of soc sys/struct.

rel → religion served basic
human needs = func of rel
to help humans cope w/
uncertainties of life (uncertainties etc)
debated actual need & actual function

Case of Anth

1950 ff

A.R. Geertz

W.H. Douglas

Victor Turner

Peter Berger (Sociol)

Anthony F.P. Wallace

Amer Cultural Anth

(ca 1900-50)

Franz Boaz

Ruth Benedict

Robert Lowie

②

rel → rel. always (reduce)
the anxiety of wild; Brown
anxiety wouldn't ex w/o
society - produced to survive
rel comes from soc struct -
maintains soc struct - correspond
ence between rel beliefs &
social structures; rel - basic
needs → all human beings
are practically → primitive
but limited in practicality
need non-practical
models for non-practical
events (dealing w/death
evil, inequality, etc.)

American Cult Anth

Franz Boaz - german
trained - dominated Amer
cult anth for 50 yrs. - used

theories common in germ. → psychological explain
became important

Ruth Benedict - student of Boaz - psych explain of rel
basically 2 kinds of conceptions of divine beings:

① impersonal eg Power

② personalized eg S.B.

Norberg → chapt. 2 on these two types

①

concept of MANA (polytheistic) - personal

difference (conceptual) between magic & religion

magic more tend in soc w/ greater need

personal duties & rel in soc w/ greater

Goode personal duties
magic day interp. → instrumental goals/needs
rel. experience expressive/symbolic - end to themselves

magic - individual centered (could be ext. social)
Religion - general group centered - good of the people

7 questions re: magic & religion

W. Goode Robert Lowie - psychological - explain -

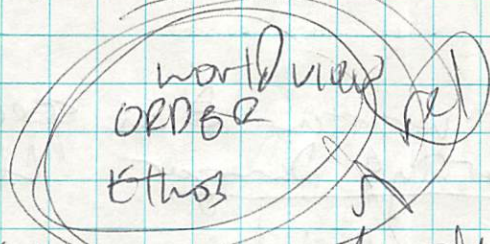
19th cent magic to religion ~~etc.~~ etc.

↓
coercive force duties
↓
supplicatory act duties

Codrington Anthrop After 50's few make distinction
won't make distinction between Rel & magic
looking for common ground between the
two → overlap.

Clifford Geertz - most prominent / most noted
theoricians - main theory of religion (formulated
in the 50's) → from work of Talcott Parsons
(Amer. Soc.) 1964 "Religion as a Cultural System."
Argued that necessary to understand symbols of
rel & what symbols do to believers. & necessary
to understand how symbols motivate people into
action

rel symbol contain information (what the way
the world is - world view/order
should be - ethos)



why? human being constantly encounter disord.
or → it is symbol to reconcile this reality
~~pos~~ - in the larger context there is order.
Allow certain of human social life →
provide meaning of life beyond one individual
part to function. Know Geertz Symbolism

not understood if symbols are a very certain
meaning.

dialectic between world view & ethos
sign - meaning
organization
motivation
order which tran-
scends empirical
order

Peter Berger - symbol in view to Geertz (from Germany
Sacred Canopy) or a child, returns to Germany
as interpreter teacher & Union Theologian
(Sen).

function of Theodicy - problem of Evil - explanations
in suffering. (attribute)

Hindu → believer accepts present condition because
of result of previous life. Past oriented
Xian → believer accept present condition because
of future reward. Future oriented

Why do we have Theodicy? Culture order (created by
human) is constantly threatened (death, disasters)
result create sacred order to protect cultural
order from disintegration. A rel = past cultural order
created by human being.

(8)

w/o sacred order human beings wouldn't stay w/ ~~the~~ cultural order when ~~confronted~~ confronted w/ difficulties.

many Douglas - written on specific aspects of rituals. Purity & Danger L.D's multiply!

women & letters. Point:

people can symbolically create boundaries (secular & non-secular areas). eg → boundaries of shoes → on the floor okay - on the bed not so good. Boundaries! She asks why

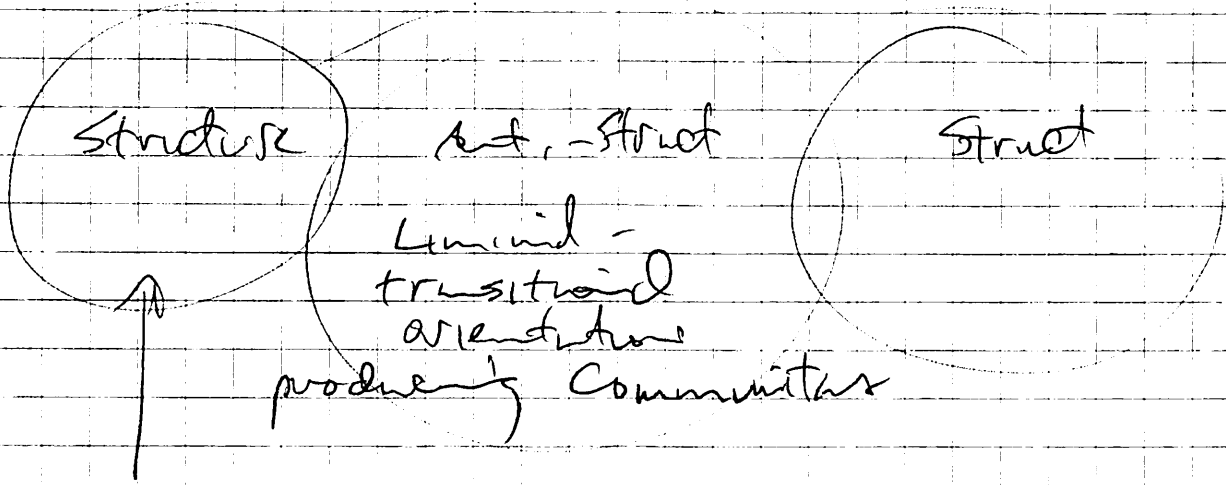
don't Jews eat pork? Pig = ~~an animal~~ animal that destroys the order & boundaries. Dietary laws diff w/ diff religions → pollution concepts result is belief that there are certain things that destroy order & ~~some~~ rule it w/o reason (proper reason). Sustains cultural order.

Harvin Harris → above is too idealistic - dealing of the ideal.

cultural adaptation to certain type of environment
food taboo → eg. Pig → adaptation to desert environment.

Victory Turner - anthropologist - in USA - wrote extensively on the sacred → '69 The Ritual Process and '74 From Marginal Fields + Metaphors. Present the view of social life is very diff from non-human social life. Human being alternate between struct, anti-struct & structure!

③



Liminal trap

periodically define structure &
 enter sub-structure - become liminal - becoming
 one w/ a lack of order
 occurs during rituals of ~~sub~~ institutionalization,
 RL movements,
 liminal roles of rel. leaders use of
 community

Anthony Wallace Rel & an anthropological view
 with & rel point of view - roots of rel = ritual

rel. activities = practical activities to deal w/ certain
 events. Wallace: human beings attain level of
 sophistication to deal w/ world as utilitarians
 won't need religion -> demise of religions

Religion sociological function of religion

Rel. movements -> Revitalization 50's paper
on revitalization

16/22

305 ANTH.

(1)

Society ~~workcode~~ vs religious beliefs - eg -

Japan → no asso. of morality w/ rel. bel.

Hindu → behavior is way of life - permitted by traditions

Buddhism → eco relationship w/ religion → supplicating to goddess of the sea but not re: morality

Japan → Shinto → deity of the state } no necessarily invoked
Buddhism - death & suffer } in terms of what is/ isn't moral

→ All soc = moral code ≠ asso w/ religion.

no universal link between morality & rel

but rel. invoked to enforce universal moral

DISCUSSION

Incest Taboo -

Ant → to protect economic arrangement - w/I.T.

note contacts outside your group bringing in economic survival for your group - brings down antagonism/ violence w/ group & between other groups - not primarily biological

(1978, Human Nature, Cohen - "The Persistence of Incest Taboo")

Religion & Social Actions -

Relationship between morality & rel. - no universal link between rel & moral.

Narburg

②
pg. 27

distinction between morality + etiquette -
universal standards of conduct apply to all people
particularistic rules of behavior
not apply to many specific categories of people
universal group practice
behavior in culture A

Mark Weber → idea that there is a relationship between Capitalizing Protestant ethic →
Protestant Ethic as a source of growth of capitalism.

Protestant countries → more industrialized
investment, taxes, more economic involvement

Protestant thought → "waste not, want not" etc.

Weber → but chap on transcendence (ch. 5) wgh!

Chapt 6 → Classification of Rituals

Group/Cyclical rituals

non-cyclical rituals

equal importance to all members of the group
significance to the whole community
→ Xmas,

more ind. → initiation/death rituals

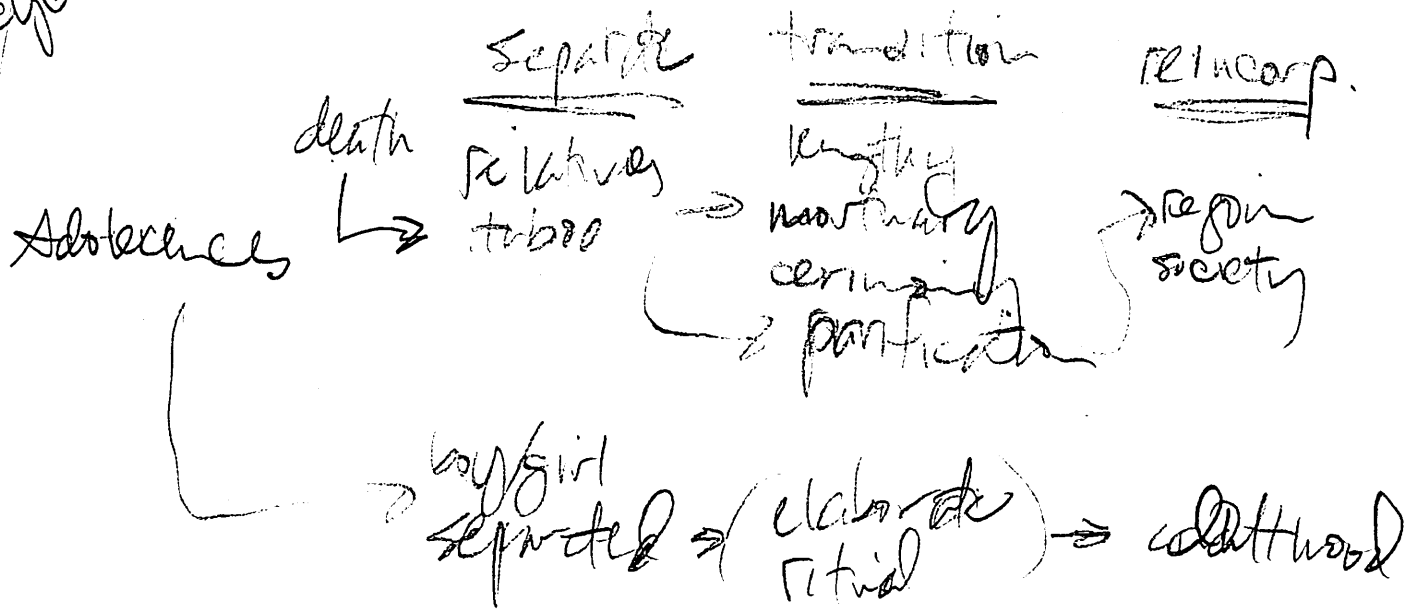
(3)

some see comp is cyclic + non-cyclic rituals
→ rites of passage Van Gennep -

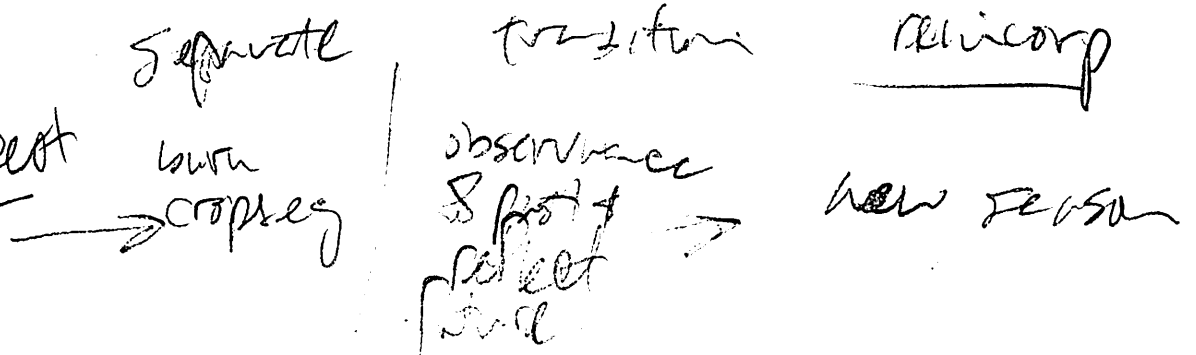
common patterns/processes in all rituals -

Rituals separate & provide room for transition
& reincorporation.

non cyclic eg. death



cyclic
(new year)
winter fest



(4)

ritual & reversal

related to play behavior & the species (primates especially → humans) significant to learning etc.
- intra-psychic - relationship to human nature

India → Holi Festival → Bangh (margam drink)

(McKini Marriott)

1954 Max Gluckman → reversal rituals can be identified as rituals of rebellion (eg. African ~~Antelope~~ abuse). Cattle & African soc →
wakes of their cattle - status but if sick cattle goes to female.

limits to ritual/reversal - real/world reversal

perhaps eg of etiquette - unspoken limit

(5)

Chapter 2 Religious Movements

Very common - in short order

Anth tried study religious movements / groups
undergoing contraction ~~disintegration~~ & disintegration
& culture being held context w/ Western Culture -

p 57 → Ghost dance movement (Ariz, Indis)
|| bring back dead relatives / crushed buffalo /
|| former Indian way of life oil vs built
2 movements - destructive result = death of new
warrior's

59 → Cargo cult (collective term) → Indonesian
used coerced wealth through religious means -
west didn't share the secret & accumulating wealth
spiritual leaders declared if people did x & y (burning down
village / not ~~be~~ on the shore) dead relatives would return
bearing cargo
People movement → rel. drug use
Machine movement

⑥

Japanese rel. sects: Soka Gakkai ("culture creating society") → 12th cen. hist. & political after WW II (Feelings re: Norburg - German Nazism).
most people & Japan look upon new rel. sects w/ suspicion & no respect. → lower class orientation

Primitive religions - chapt 2 aspects of supernaturalism

detail p.o.v. re: supernaturalism

- Strain
- Stroke
- Block

text non essential

→ Religion An Anthropological View

→ Collins on Wallace's theories of religion view
(cognitive/psychological anthropist)

(civilization movements)

adopted Wallace's practices - re: theorizing

about religion. Wallace id's 13 categories of behavior which are found in assoc. w/ religion

- | | |
|---------------------|-----------------------------|
| ① prayer | ⑤ recitation/reciting codes |
| ② music | ⑥ behavior assimilation |
| ③ use of drugs | ⑦ " & securing power |
| ④ preaching/threats | ⑧ " & taboo |
| | ⑨ Festivities/feasts |

7

- ⑩ sacrifice
- ⑪ communal worship
- ⑫ revelation & truth
- ⑬ symbolism & various kinds.

study rel of people \Rightarrow behavior expert sound mind
on above \rightarrow

Wallace delineates types of ritual:

① technological ritual -

a) divination - activity of predicting the future
reasons - gives information for
what to do - Shaman divines
why there is no rain - what
to do

examples - typology -

kind of classification -

analysis of phenomenon -

divide & understand

b) intensification - family people come together
to manipulate powers

c) protective - dealing w/ dangers & uncertainties

② Therapy & Anti-Therapy Ritual

A) healing

B) witchcraft/sorcery.

③

③ Ideology ritual

Objective to control behaviour/mood/feelings

- a) rites of passage
- b) rites of reversal

④ Salvation ritual -

deals w/ problems of personal identity

- a) Shamanistic ritual
- b) mystical experience.

⑤ Revitalization ritual

- a) curing of society (religious movements)

Behavioristic model of religion -
personal identity or model of becoming
undergoing selection ritual - shamanism.

Collins → re: theories of explaining rel. behavior -

discuss Spiro's theory of rel. beh. -

needs several cognitive of people (expect
explanation / provides meaning) - rel. =
cognitive tool - vehicle of understanding
needs substantive needs - need to relate

⑤
wants - i.e. → performing ritual = get x -
needs expressive needs (fear of unknown/
problematic uncertainties) -

very function consequences - witchcraft →
used to harm people - good to society by
~~use of~~ fear - channel aggressive behavior.
social control /

→ beliefs about divination good social consequences
provides answers - distance is lessened

→ initiation ritual - socialization of ind.

beliefs → in entities

~~Recd~~ (William) (grades) selection of difference between
magic & religion - be aware of subtle
differences.

→ know how/why 19th scholars made distinction
between religion & magic.

Durkheim → all then magic sociogenic theories
on religion. member of society & religion

→ toward religion - magic is anti society.
doesn't integrate ind. w/ society.

(10)

1.2. perspective psychological
Tylor/Frederick magic ^{then} → religion

(Adler → N. Sapien first brother then got to survive - social - rel).

Wetmoreday = Rel/magic - all societies not primitive not Rel first then magic & back & forth → all have Rel = needs not anti-technology!

(contagious magic → small clippings
symbolic " → voodoo doll)

tension → it's phenomenon
mystical relationship ~~the~~
between people & animal/plant/
inanimate object
(Bear dam, etc.)

mana → spiritual power permeating
universe

polytheism → hierarchy - stratified society
monotheism → everyone same

(11)

Petishism - ~~certain~~ objects have
spirits in them

Know the names / looks / idols !!

Concepts in the syllabus: essay know

Durkheim; sacred symbol, sacred
cosmos; Ghost dance, Sikthe Gakai ↑
rites & prayer, synthesizes reality

When people use rel. symbol -
conceptualizing self w/
sacred thing

- Peter Berger

came py over
culture

ANTH 300 (9/17)

(1)

Sign of Blackness

not linked w/ exploitation of black Africans
16th century "black" skin = word/intellectual inferiority
historically before 16th cen. - not such asso. ~~of~~ black w/ inferiority
greek/roman no } no concept of race
mid. Christians } moral/intellect. folk
though slavery lot - not racially linked -
After 15th century asso of black skin & slavery -
* concept of "race" - not ~~the~~ meaning ignorance
of family groups but no theory of word/intellect
class/race distinction.

Portuguese settle western Africa discovery of ~~new~~ world -
need for labor - theories of race & word/intellect

Mary Stepan. The Idea of Race in Science
S.F. Gould The Mismeasure of Man

* Hegelian Philo. → spirit/Idea → gradual unfolding
of absolute --- operation of Dialectics; clash of cultures.
expressed in Dominant culture → Germany.
Strawson - what is Potential in Human mind - found in
mind of simple culture because people not overpowered w/
"civilization". Raw expressions of the mind.
simple cultures → Aristocratic peoples (carried over from
the present) - now

(2)

The Ethnographic Other (ch. 9)

Descriptions of other people, long tradition - universal
not most for amusement or for government
purpose

12th - 13th - 14th cent. = ^{international} intercontinental trade up again
Mediterranean - Italy big stuff.

Marco Polo - travels probably more objective than
later descriptions.

non-risky anthropological - still amusement & government

→ 16th cent.

descriptions used to answer questions re: human
nature w/ Western Cult. - Beginning of modern
Anthropology.

modern Anth. diff from Greek/Roman Anth.

because G/R times was Naturalistic Anth - quest about
Nature & man w/o ref. to divine; mod. Anth ←
seen w/ basis of Judeo-Christian tradition.
Other peoples reflection of human self etc.

Different from earlier descriptions why? Desc. used to
create meaning for people from w/ West trad. -
context from West trad needs & desires.

③

Scientific \rightarrow interpretive

Culture
↓
Symbol
↓
Myth

* West Author \rightarrow Western Invention
existence certain Features
in West. Cult.

\rightarrow Artificial & West. European Culture

question of West. Cult w/ studies of Author.

study of Hist of Auth to understand discipline of Anthropology

w/ under development of Author \rightarrow not understand " " "

M. Hodgen - Greco-Roman - Author terms used

M. Harris - 18th cent. Enlightenment - science of culture

\rightarrow context & relationship of

epistemology - science of knowledge

West & non-West - understand \rightarrow Human Nature

* 16th century - ~~before~~ 16th century Enlightenment

promoted Eurocentricism rather than opposite

of 19th cent. \rightarrow progressive development of humanity ~~not~~ not not not

- Indictment - primitive cultures analogous to earlier

European culture - comparative method. Primitive minds - primitive cult; West. civil - West. cult - biological determinism - less developed mind = less developed culture.

(4)

not why we study other cultures } study of the
| what categories } strategy
| how do we interpret data }

eg. intro cult - anth → bizarre ritual films produces
reinforces prejudice & not understanding of
other cultures

Concept of Cultural Relativism

→ should try to understand customs w/ context
& how customs operate in culture.
anthropological very important; not "end all"

not all values not good/bad inferior/superior

* should expose
philosophy w/ relevance & certain types of behavior &
the welfare of human beings ~~biological~~ psychology
(biological-psychological quality) -

humans are important ~~in~~ over cultures. Common
problem: idealize certain cultures over the diversity of
human kind. - reflect upon humanity as a whole
this culture from w/ & then other cultures more
analysis as a phenomenon.

Science & Humanities

① Observed

② Reproducibility - predictability

③ Hypothesis - formulate existence & relationship

objective reality apart from one's own consciousness
Empirical model -

Science can be abused - no meaning by itself -
by which ~~organism~~ develops a model of reality - testing
cause & effect relationship - patterns of meaning, thought
crosses the whole & shows perspectives
Humanities

① Critical thinking

② meaning

③ Human centered

Subjective experiences of human kind.

patterns & values - ideas - human intentionality -
use of ~~philosophy~~ science
human have to make sense of the whole -
configure the pieces. Not mutually opposed
to aspects of being human - need data - need
meaning.

Science cannot fail - Humanities can fail

w/ the data

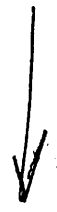
then civil. doesn't value Humanities → moving
toward Oracles... ~~the~~

~~What is the~~

Authentic Anthropologists - study context & /

Mod. Anthro. -

- Study of meaning
- Study of Interpretation
- Lit. Criticism - Semiotic



What is created is scientific body
of data is one version (writing others)

Promote - harness anthropology - Science + Humanity
getty dependent on one culture or vested
interest. - Promote more universal humanity.

★ Distinguishing Anthropology + ethnicity !

keels in / use of symbols to create group boundaries
breaks boundaries - ~~the~~ contrast same time
under that promote racialist ethnocentrism.

★ Anthropology + History

temporally distinct Other
spatially distinct Other } level of thinking & comprehending - both & both share alot -

Cultural

Propensity to create Usness & Otherness -
Schismogenesis - creating groups (schism)

Craig McConnell

Edward McConnell

551-3832

?

The Myth of Loker Goddess

- 1) ~~Recreation~~ Fertility & crops & human
- 2) child-bearing & nurturance
- 3) expression of ambivalence
- 4) protection from natural disasters
- 5) mediation between human & divine
- 6) justice
- 7) ethnic identity
- 8) healing
- 9) spiritual purity
- 10) punishment.

Supernaturalism Among the Norse

Supernaturalism Among the Greeks

Mythology

fiction - mythology - independence -
not priority

Forms of mythology

William Bascom myths, legends, & folktales.

myths

sacred & true - remote past - god actors

legends

true - less remote past - human actors.

Folktales

fiction neither regarded as sacred or
"true" - any time place participants etc.

Other aspects of mythology.

Auth → folk & love not just comparative
lit but culture behind lit.

(21)

7. Regulators of Relations between Humans.
8. Guardians of Property
9. The messengers.
10. God of the winds
- 11-19 phatungens
20. minor Deities of War
21. Talisman Activators
22. Deities of the Chase
23. Granary Deities
24. Mountaineers
25. Flying Monsters
26. Badly Deities
27. Place Spirits
28. Conductors of Souls.
29. Ghastly Cannibal Deities
30. Ghosts
31. Obstetric Deities
32. Wrapping & tying Deities
33. Disinfecting Deities

Supernaturals Among the Burmese.

Ghosts - Leikpya

Taser-theyr

Demons - Belus

Nats - Deva

Nature Spirits

37-Nats

min-hungiri

mazin-npazain

②

Primitive Religion Chap 8: Supernatural Being & Myths.

Gods

Faith - naturalistic
zoomorphic
anthropomorphic
philomorphic

FUNCTIONS - CREATOR GODS
CULTURE-HERO GODS
TRICKSTER
SPECIALIST

ATTRIBUTES - MALE/FEMALE/NEUTER
BENEFICENT/EVIL/PROBLEMATIC

ANCESTRAL SPIRITS.

- Ghosts
ancestral spirits
eg - Miziumu

Demons.

eg - Jinns

Supernaturals Among the Ifugao

- ① Paymekabus (culture-hero)
- ② Anotered Village Dettur (specialist god of problematic nature)
- ③ Decequero - sky gods
- ④ Oken Dettur
- ⑤ Gods of Reproduction
- ⑥ The Ancestral

(19)

Success & curing rituals

- ① curing not called into question but other factors.
disease social definition eg. malaria.
- ② proven success - relief with shamanism -
acted healing properties - & mental elevation
& troubles.

Witchcraft & Sorcery

Witchcraft

- ① born witches
- ② power conscious activity
- ③ witches addicted to evil magic
- ④ reverse standards
- ⑤ nocturnal activities - cloak of darkness
central belief: evil -

Sorcery

an art - use of objects

Examples of Witchcraft & Sorcery

6 main sorcery techniques -

- Barang insect/animal consumed
- Usik " - diff.
- Kilo snake poison
- Pukto human skull/wooden doll
- La-gu clothes in a pot
- Sampul representation in sea animal w/ poison

Witchcraft

Aswang -

controversial -
power from early
contaminated
wickedly

Bugan

stigmatized w/
dark tongue.

(18)

Chapt. 5 - Health Rituals

cause & cure

Supernatural illness & its cure

F.E. Clements

1st natural causes

human agency - sorcery
supernatural agency

- Sorcery
- breach of taboo
- disease-agent intrusion
- spirit intrusion (involuntary possession)
- soul loss

In sum then, such curing procedures are genuine given the belief context, the symbolism involved, the proof of success, & the recognition on the part of the people themselves that outright frauds can & do occasionally occur.

Specific Curing Rituals

Gillen example → loss of soul

Pueblo & Sic example → loss of heart

(17)

main ritual - Body operation

" " - Period of seclusion

" " Blood Ceremony

" " Fire Ceremony

Final activities - Washing & Return

Female initiation - Apache example

Death rituals - passage ritual

Social interaction

Asian people & the bear ritual → kumuk

Workplace Rituals

Death - purification - fear of the dead ancestor's spirit

Rituals of rebellion

Behaviours of clowning

(16)

other technological rituals: food supply
intensification

totemism.

food supply

→ attempt to increase

→ give thanks for it

→ attempts to control other factors in
crop growth.

other technological rituals: world control.

- individualistic world control rites.
vision quest

- collectivistic world control
Soyuz

Ideological rituals chapt 4 - Social Rituals

Wallace - specific control of human beings
passage rituals

puberty - initiation rites

Australians: -

Preliminary Ritual - the taking of the dance
Further " " Arrival @ the Sacred Area
" " " Symbolic death

(15)

Primitive religion chapt 3.

Technological Rituals - ^{rituals} to manipulate nature

divination rituals

- automatically
- divination
 - dreams
 - presentiments - hunches
 - body actions
 - oracles
 - possession
- ~~new~~ necromancy
- ~~animal~~ types - augury - life
- mechanical types - ^{haruspicy} - dead
- nature type (astrology) - (coin flipping, ouija boards)
- miscellaneous

other scheme	External (non-inspir)	Internal ^(inspir)
By chance	1	3
By manipulation	2	4

egs. → Buryse - manipulate - objects -
 deliberate fashion pattern formation,
 point, revolving, friction or sticking.

(14)

Ritual & the Sacred Self

Ritual may be explained biologically (organic equilibrium) or sociologically (solidarity) etc. Wallace -
but sacred symbols

Rel. rituals function to enhance the relationship between the self & the sacred symbols & promote identification - dramatize psychological processes & also operationalize the sacred symbols by experiencing the psychological process or part of the sacred self. Rel. rit is a domain in which the experience of the intra-psychic processes is legitimized as sacred.

→ Rel. rit goes on during sacred
w/ stress

Crisis/cycle/revitalization (~~religions~~ religious movements) affirm validity of sacred self. the dialectical relationship between the self & the sacred symbols is experienced in Rel. ritual, & in this process the self & sacred symbols are often merged & synthesized (similar to the semantic self) to create new sacred self.

(13)

Those who participate in reversals acquire enormous sacred power of the self in the ritual context. They become "low-into-themselves" & even go to the extent of impersonating & burlesquing gods & goddesses.

to do something - warren - torture - war
power etc. not just entertainment, or
safety valve - valve but not all

"I suggest that further research can be undertaken by relating the phenomenon of ritual reversal to shamanistic concepts of the sacred self. Kroeber postulates that in spite of their performance of communal & often public rituals, Amer. religious societies are never wholly divorced from shamanism that is, the individual religious power & one of their permanent roots must be sought in shamanism." doc. of Amer. Indian Cult refers to beliefs which link non-ordinary powers (sacred symbols) w/ non-ordinary people (sacred self).
why this is not that - because of psychoanalytical or other functional models - too limiting - phenomena widespread Europe & O.

(12)

universal ~~aspect~~ aspect of human thought?
of ritual reversal in N. Amer. Indian
culture. -

(A) natural social given - modify, obscenity etc

(B) natural biological given self torture, devouring
Pitkin.

crisis ceremonies

cyclic ceremonies

(A) Reversal of Social Given in the Context of
Crisis & Cyclic Ceremonies.

clowning & buffoonery - cross dressing -
intoxication - sexual license - Inverted speech -

(B) Reversal of Biological Given in the Context of
Cyclic & Crisis ceremonies.

~~the~~ handling hot coals - etc - Blackfoot
baiting water fish out with hands - Swallowing
of live coals - self torture - eating shit. . .

⑪

Gravey festivals - run to the river w/ holy
pot ... Drapathu-muni

9 nights - lullaby singing
3 temples 9 nights a night 8 singing
each 27 nights expenses paid
by responsible caste. - many 3 amphor
d'l.

fire festival - Drapathu-muni fire walking.

Ritual ~~is~~ is Reversal - universal phenomenon
why?

Horbeck Ritual in Primitive Society

ritual reversal - expressions of magical
thinking & source of ind./social catharsis &
entertainment.

Gluckman - "rituals of rebellion" - symbolic
resolution of conflict & antagonism

Horbeck - "rule" relationship between ritual
reversal & social stability not proven.

but may have relationship w/ human
play! - broader/separate phenomenon - transcends
social behavior - not why others -

(10)

personality - inter - uniting - shared -
Young strength becomes taken from
group rituals \Rightarrow solidarity.

Common and Second rituals

Tamil society & India as a

rd activities w/ community of 5 mother goddess
temples -

- ① Asaleth - amman - ^{evergreen} gramadevutai (village goddess)
- ② left Draupathi - amman - ^{pandara ceste} modaliar ceste -
- ③ Right Draupathi - amman - ^{pandara ceste} -
- ④ mukkuvitha - amman - evergreen
- ⑤ Kali - amman

Kuzhuvam vizha Grassy festival (5 consecutive
Sundays)

Hindu festival of 9 nights Nava ratri koln

5. festival (agni utsavam) \rightarrow Draupathi - amman
temple offered a! expenses.

(5)

Initiation Rituals

Van Gennep - separation, transition & reintegration.

Frank W. Young Initiation Ceremonies: A Cross-Cultural Study of Status Dramatization

"the book is an attempt to test the hypothesis that the degree of solidarity of a given social system determines the degree to which status transition w/ it will be dramatized."

(Sociogenic approach - social phenomena are determined by the 'structure of social meanings'. vs psychogenic model - who emphasizes personality as the ~~defining~~ determinant aspect of social life.)

Dramaturgical Framework observation + (plus) ideas & participants = the same value.

Solidarity - actors & audience.

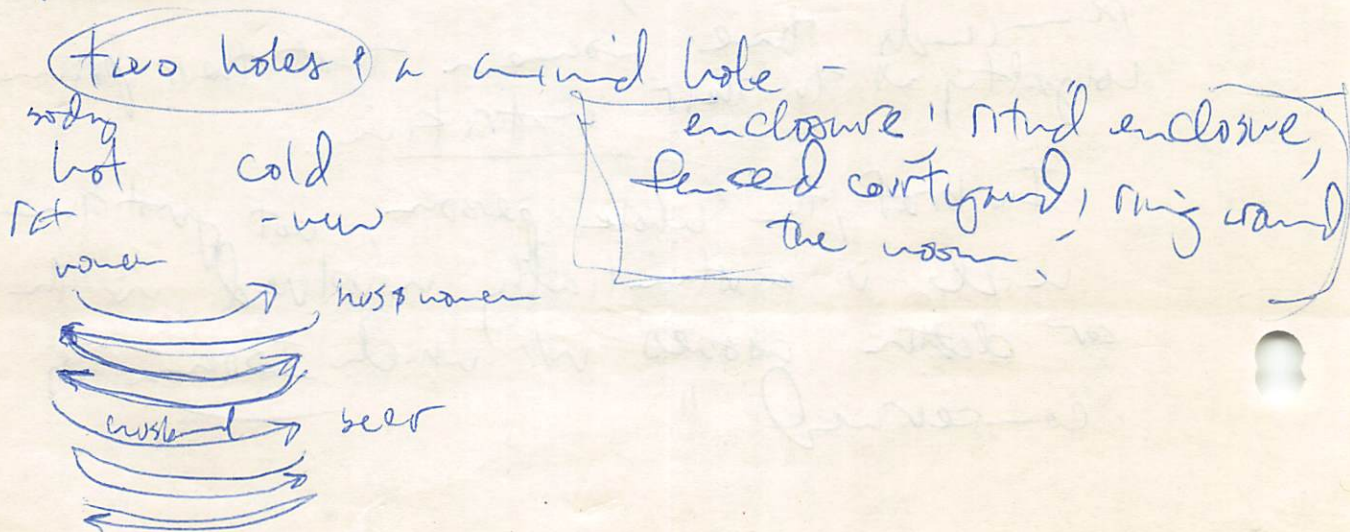
Whiting/Wells - personality determinants
→ causal relationship w/ social phenomena - eg.
particular types of economic development

⑧

tension re: matrilineality & virilocality -
 reproductive years w/ husband take them
 return to mother's tribe w/ children. Told woman
 is that a woman must please her husband
 & bear children when she does this, however,
 she neglects her kin → conflict!

Thruer begins w/ ^{rituals} ~~signs~~ & their meaning
 rather than informants myths & rituals
 explained by myths.

Isoma = "slip out of place" - misseverance
 or "to leave one's group" e.g. the woman's
 cognation - implicit function is to
 create harmony in consanguineal
 & affinal relationships - the ritual is
 performed to rectify or passify the cause
 of disharmony or misseverance not only
 passifies spirit but counteracts witchcraft.



⑤
prophecy are the leaders. Crawford's
divinatory categories:

- ① psychic - trump possession
 - ② psychological - hypnotism
 - ③ causal - chance finding
- ordered = common

THE ISOMA CURATIVE RITUAL

Victor Turner "The rituals are oriented
toward symbolically expressing the obligations
that entail this seemingly contradictory
arrangement; or interpreted by the participants,
the rituals have a inner structure of ideas."

Isoma = woman's curative cult = ^{exorcise} ^{spirits} ^{of} ^{water} and
ancestors causing barrenness. The ritual
reminds the women that their primary
loyalty is to their matriline.

In brief, the whole person, not just the Ndembu
which is existentially involved in the life &
or death issues of which Isoma is
concerned."

⑥

✓ R. Granlund Witchcraft & Sorcery in
Rhodesia (Shona tribe & Rhodesia/Zimbabwe)

belief in wizardry = answer to problem that
arise out of social tension due to
structural mechanism - rapid social change
misfortunes that can't be rational explained
or interpreted.

proximity of space & status (competition)
accusation = more tension, ① claim power

② flee ③ commit suicide ④ prove
innocence & reintegrate w/ society.

Witchcraft diff from Sorcery

① W. inheritant Sorcery = craft.

Witchcraft beliefs have relevance because
they combine a theory of causation w/ a
personalization of those forces which the
community detects. (151)

Religious beliefs & beliefs in spirits eg:

Shave cult ~~to power~~ focus upon
spirit possession to fight the wrongs of the
community. Social change → new Pentecostal

⑤

Healing/witchcraft → common cultural explanation
for human health use of sacred symbols

Healing

integrative; group; alleviating sickness
aid of sacred symbols that affirm social
values.

Witchcraft

commonly understood = evil; practitioners
usually consid. born w/ attrib. to cause harm.
Sincerely bad or good; usually bad.

non-verbal societies of Britain ...
affirm social values, dramatize equl distribution
of wealth, homogeneity of culture, channel
anxiety & promote social control.

Witch-hunts -

times of strife & stress - conflict between
rel. orthodoxy/heretics/new science

* Margaret Hearn. The Witch-Cult in Western Europe

witch cult pre-existent in rel. of Western Europe

* H.R. Trevor-Roper The European Witch-Craze of the
16th & 17th centuries - Roman Catholic
created trend in demonology to boot out
non-conformists including Jews.

divination, healing, witchcraft - sorcery

→ healing ritual
- initiation ritual

- communal-cyclic ritual:
- reversal

ritual & the sacred self

Divination - healing - witchcraft/sorcery

Witch - response to anxiety/frustration (water witching)

Worse - divination & game strategy -
Cope w/ problems of regularity
which may be dysfunctional

Malefijt classifications of divination:

- ① divination without human experimentation
→ interp. natural phenomena - for signs - orthonomancy
(prophesy thru bird watching) etc.
- ② divination involving human experimentation
ordeal; haruspicy (inspection of entrails)
- ③ divination through dreams/visions
on 21/10/11 - interp of dreams.
chromatons, revelation

③
All social contact - components & ritual.
reduce conflict/anxiety - human -
found arenas & ritual social relationships
legitimized, existing social relationships
affirmed

Above unsatisfactory - human ritual =
symbols ~~not~~ biological re-enactments

Ritual symbol = coherent systems

See Victor Turner

stereotypic/fixed techniques permeate
all social contexts → secular & sacred.

Geertz → In religious ritual → contact w/
sacred symbols is aimed for &
achieved in order to attain certain
expressive & instrumental goals -
cybernetic/semiotic functions.
store/condense/organize information abt
religious symbols | marking transitions
crisis/rit. : crisis/cyclic

②

Goal \rightarrow to achieve transformation ~~in~~
of state in human beings & nature."
seek to restore equilibrium ~~in~~ of either
individual or nature. myth = theoretical
underpinning.

Wallace's definition of religion:

"religion is a set of rituals, rationalized
by myth, which mobilizes supernatural powers
for the ~~the~~ purpose of achieving or perpetuating
transformations of the state in man &
nature." (Wallace 1966)

ritual is communication - oneself
self & divine other - method of contact
or interaction (can be highly
personified \rightarrow psychologists call
neurotic/psychotic)

myth-dimension of culture (defined in
beliefs & practices)
ritual-dimension of society (defined in
social arrange-
ments)

①

→ 520-8741 →

(213) 864-5220

Study Notes

Rel. & the Sacred Self

Chapt. 7 "Ritual & Religion"

i. Ritual & Society.

Ritual may def. formalized type of behavior characterized by fixed/stereotyped use of verbal/non verbal technique → Ethologists - species specific behavior → adaptive

self & other communication to reduce anxiety. auto- / allo-communicative

Wallace preexisting biological trait expressed in rel. ritual.

"The primary phenomenon religion is ritual. Ritual is religion in action; it is the cutting ~~that~~ edge of the tool. Belief serves to explain, to rationalize, to interpret & direct the energy of ritual performance." (p 139)

Bed Room scene

"You must be Dave."

"Yeah, you must be Tim."

"You know I should... bust that pretty guitar I gave you."

"Well I could pepper my conversation w/ words that you don't understand. But then, there isn't much point in that."

"So you're one of those guys that can't express himself physically."

"Wrong. If that were true the world ~~the~~ wouldn't be in this awkward position."

"What do you want?"

11/5

①

Harriet Harris -

witchcraft → 16th cent. Europe - some women believed
to be demonized - consort w/ spirits - ... hellwennegenie drugs

medicine → an art - women practiced - herbs, etc.

'til it was discovered that money could be made &
then it became a male - profession

the witchcraft ex in simple/primitive soc -

→ J. R. Crawford "Witchcraft & Sorcery"

in urban/modern soc → periphery - doesn't fit.

Shows culture - witchcraft beliefs fit very well - explaining
why someone dies - misfortune - or stressful
situation → checks & balances - to keep things
from getting out of hand → but can't have
too paranoia re: everyone w/ society → would
paralyze & collapse the society. H. Draught, etc.
Witch (some people don't much like my boy) is
identified & killed & a certain sense of justice
is ~~measured~~ measured out.

Healing Ritual (p. 153) → 160

have cohesive attribute - use of divination → "see" cause
of sickness (stomach) -

3

functionally psycho-therapists → similar to
Shamans who involve whole group in the healing
of the individual - as holistic as modern allo-
pathetic treatment of body & not other.

Victor Turner "Ritual Process" - Izumi Arima

curative ritual - curative cult → African ~~sp. tribe~~ -

Ndenbu - matrilineal - virilocal - wife settles w/
husband in husband's village → structural
conflict → every soc has contradictory elements -
rit. become ~~areas~~ forums where contradictions
are resolved.

→ legit conflict - women have to be very
sensitive to both matrilineal needs & husband's
needs - after child bearing wife returns home.
Izumi - "slipping out" - mesocritique -

occurs when woman is be displaced to matrilineage.
Meaning of symbols to structural change -
cultural logic of Ndenbu → husband & wife
are relieved of anxiety of barrenness.

③

Initiation Ritual (p. 160-166)

Van Gennep - tripartite theory
theory re: ~~mer. absence~~ initiation
ritual = teenage prob. - drugs etc. -

40's/50's psychological explanation

William W. H. Whiting, Bruno Bittencourt

Frank Young "Initiation Ceremonies"

psychological interpretation. Challenge
Whiting's hypothesis (+ take notes)

society always sleeping women in household / being hit
w/ ~~whores~~ - ~~isn't~~ to be sexual id. crisis &
boys want be ~~delivered~~ function w/
women ~~every~~ never separation w/ women.

Not so - ~~the~~ cut after psy solution for
sociological problem.

these societies / clearly defined roles
groups → very elaborate

eg. male rit → secret code set apart -
& perform before women (as signs of id).

READ
for essay

④ Command-Seasoned Ritual (p. 167-173) (was up to re) best

every one has periodic rit. for community or a whole.

community as whole demonstrates commitment to its values. Thanksgiving
Hindu society → 1/2 the year ^{is} something celebrated, very ^{very} ~~hierarchical~~ ^{hierarchical} - very oral -
but rituals involve all classes -

Vicki Turner - "In power & for work"
oppressed people / Indifference → given /
understand to have mystical power!
holding position - ~~upper class~~
eg. → lower rank society + higher spiritual
value (power).

Reversal Ritual (p. 173-198)

reversal often happens (elements of it) in all
rituals - why? what is reversed?
by reversal is seen to several
categories. → ~~reversed~~

⑤

Indon → demo strcture of relaxed =

demo of power. -- people rev. matter
giving → circumscription

demo of power

~~then~~ self-true demo of power that
is ~~not~~ considered
eg. North American Indian. p. 197

medieval Europe. ex-pl of reversal.

Victor Turner → liminal creature - can do
ritual

structure & content → ~~only~~ music

135 + = A (12)

120-134 = B (27)

119 - = C (29)

Dec 5 Friday.

11/19 - 305

①

... chapt 6 p. 116ff.

4931 Hamer Dr. 1993-5802

development of Christianity (Christian) →
became political movement - control
pol. rel. 5th cen. forward.

Ugolini beliefs on response to repression of the
5th cen.

mother goddess worship

Christian → reflection of early childhood?
or ~~of~~ reflection of mother-goddess
worship w/ univ. themes -

- protection
- perpetuating
- fertility - cyclic seasons

①31 Christian 10 symbolic association

myth of w-g derives validity & strength
from relation of mother & child.

(2)

Shamanism & The Sacred Self

p. 51 ff chapt 3.

common distinction made between Shaman

& priest =

Shaman

- parttime rel priest
- single societies
- capacity to participate
in common w/divine

- ecstatic state -
- alternative reality -
- divine & (reason
for probs)

Priest

All this
complex sue
authority of to induce
& priest perceived
priest kid.

not incorrect but w/o sufficient
info.

③

Freud's view : 2 processes related
to social complexity -

SL

① Intra-psychic processes

projection of intra-psychic processes - inner
experiences - inner anguish

psychological aspects of Reality

~~Identification~~ / submerging of self w/ (or under)
Pratibha } stored symbols

② Social processes

projection of S. P. - resolving, coping
w/ social problems.

Sociological Aspects of Reality

emulation of the self emulating the
stored symbols.

④

total homogenous group w/ closed border	cut ↓ sect ↓ dissemination ↓ eccl ^{ia}
--	---

Shaman "one who is ecstatic-frenzied"

① - set himself/herself apart.

② - by status of the group - class
distinction = magical upper/lower

③ other ~~social~~ ~~class~~ ~~status~~ ~~set~~.

④ biological/physical/sexual orientation

~~no other~~ oddities tend to shaman
→ not shaman because of oddities.

Association of a shaman & various
physiological/psychological orientation

⑤

Complex ~~social~~ shaman & priests co-existence
serving the rel. practitioners for
the village & urban traditions

priests → priests - literary traditions →

part - educated - literary people.
~ U.S.A. shown taken over by
educated psychologists.

PRISON-HOOD

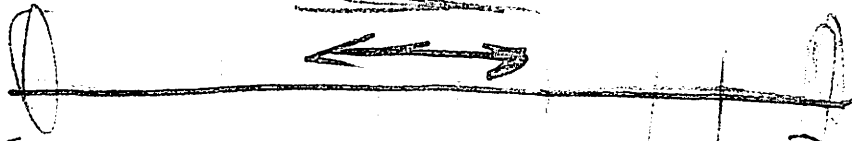
1. who knows goes to college ...
2. begins an exploration of society.
3. myth maker - interpreting, protector
4. linked w/ social order w/ society
closely related to political power
~~as relationship~~ - word social
custodian of group
5. secret organization - under

Paul Radin → practical is a kind of
orientation for money."

Michael Harris "the journey.
use of drugs by the ..."

⑥

Conclusion



Authority:

Shaman
Capacity
Par transcendence

Priest
Authority
Sacred text/script.
against Soc.

typology:
classification we make to understand
what exists in natural world

(54) know terms p. 54 of Shaman
Attributes

(55-62) Burman Shamanism

Buddhism official religion - but
not very important.

Co-existence of Shamanism
& Buddhism.

know principle of Shamanism - which

7

63-68 ~~pre-1968~~ def.

p. 71 p + self.

large association

def. of classic priest - how priest spends

77-86
past word + social hierarchy
(brief review) → you scratch back
+ I'll scratch your

1/26

①

Theoretical tip of Rel. movements:

Acculturation - contact situation between cultures

Assimilation Pluralism Reactive

① Reaction:

eg - Spanish settlements in Mexico 16th cent.

→ Aztecs - created from Spanish words
etc - but leaders converted → go between
for Spaniards - passive alienation

→ Yaqui - moved away & separated from
Sp. to preserve own cult

→ Tlaxtecan - assimilated sp. culture
retained language + Sp lang - bi-lingual

② revival of own customs

③ reform " " "

30-40 year 2 papers most quoted/cited

① Ralph Linton (1943) "Ethnistic movements."
Columbia dept of Anth

② Anthony Wallace (1956) "Revitalization movements."

②

Linton → typology of rel. mov.

Malice → model to illustrate the
practical structure of rel. mov.

Linton

Is different kinds of texture/texts that
occurs in rel. work (4 types of Malice)

- ① revivistic active
 - ② perpetuative
 - ③ magical
 - ④ rational
- revivistic - magical
rational

perpetuative - magical
rational

rel. mov. organized self-conscious effort
to create a satisfying culture -

everything changes - eg. subordinate
culture feeling abandoned by their
god

maintenance of ones own culture (vs. some one
else's) - self orientation.

Wallace -

model to illustrate strict & rel. how.
don't get rid of & typ. approach.

→ avoid multiplicity of types -
what are the structures involved?

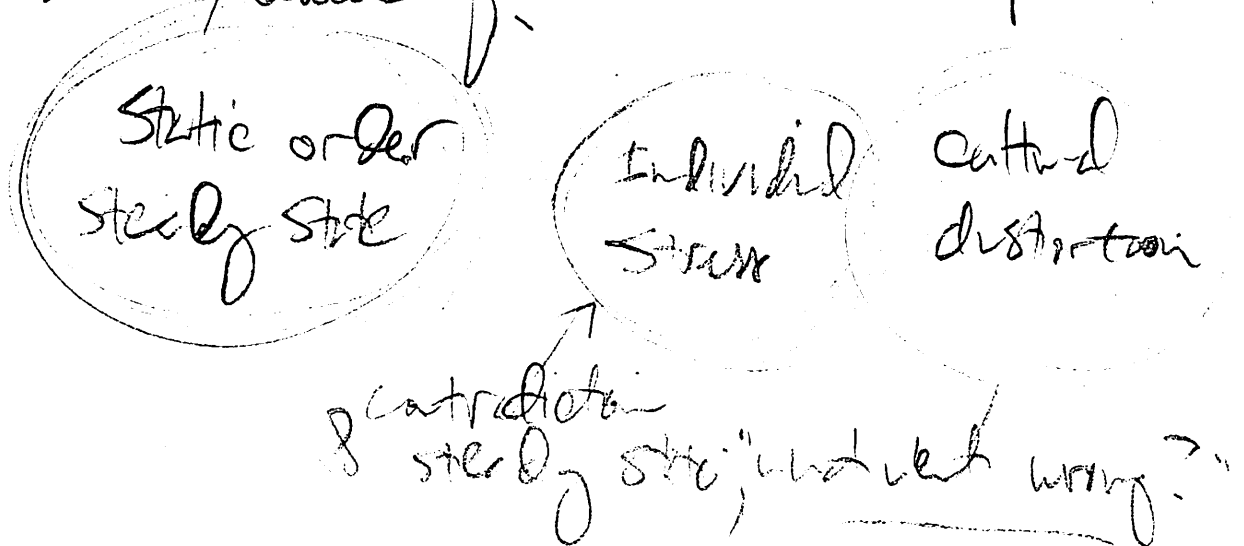
are specific moves and per
updates personal.

based on ↓

order - disorder - order

conceptualize attr in steady state.

start out for understanding w/o complete
imitation/teaching.



④

If cult. distinction not addressed cult will
disappear - disintegrate.

eg. Urban culture (Canada) -

century traders - 160 yrs. pres. w/
French - tr. w/ Iroquois, French
monks & missionaries → conversion
to Xnity & rejection of

Urban ~~culture~~ culture (religion)

Christianity - X - reform own culture } reformulate
present
new culture

break down of paradigm of old culture (framework)
(prophet) presents new paradigm. → period
of revitalization

(framework reformulation) - occurs w/
paradigm one person
insight into the change -
needs of the culture, organization

→ vision from ^⑤ God
revelation - sacred symbol - leader/prophet
identified w/ God - authority

steady state ind. stress cult. dist. → period of
rationalization

- ① framework reformulation
- ② period of communication
- ③ organization
- ④ adaptation to new realities

vs. Schizophrenic

creates new reality -
not rejected because
new reality is not meaningful to
others

planned alienation
to former culture to
build new culture.

⑤ Cultural transformation

12/3
Clifford Geertz

①

Institute for Advanced Studies - Princeton

Field research

Rel. & Java — ten Locees, 1960-1 → Islam

Observed signif & 2 rel movements started
by 2 diff persons. Insightful/Penetrating
— approach to rel (tough on atheist) —

The Creation of Sacred Cultural Paradigms
Geertz/Turner ~~approach~~ effort to understand creation of

Sac. Cult. paradigm — how does it occur —
context, significance, meaning
Geertz studying of 2 ind. — became a type
of ~~metaphor~~ metaphor

not as a metaphor — not being a metaphor

using person as metaphors concealed

— whether Kungja. ~~habetness~~ Shandi

Shandi tried to understand Islam

— became a "fame" — synthesized part,
present, fut. → reconstruction.

(2)

hooker symbol -

bridging past/present/future - pulling
together cultural ~~across~~ - symbol/

tested the truth - ~~celebrating~~ - repulsive but
~~the~~ understandable to Hooker but would
have ~~rejected~~ rejected it if he had failed.

A ~~hooker~~ symbol vs Heron who didn't -
thought about various aspects of Hooker

important role to keep India ~~hooker~~

Indian culture



hooker letter K. G. V.

hooker. Operated from very different
religious base. Hooker wasn't an anti-christian
hooker. Was an anti-christian symbol
hooker - changed willing to work
physically death. transcend our ~~world~~
world/rel. background. become symbols.

3

WLLK → Page ~~symbol~~ ~~symbol~~ Part to people of the
upper 1

Victor Turner

Discussed St. Francis of Assisi -
Chitanga

becoming a metaphor
(but these ind. do to bring about
radical symbol
separated from social order)

but is his role in society.
limited entities motivate ~~many~~
develop anti-structure communities
universality not ~~many~~

(4)

Ad moments merge in context of
transition & new ~~result~~ result rel. were not
reducible like a message.

